

# A REIOYNDER

## TO THE R E P L Y

PUBLISHED BY THE  
IESVITES  
VNDER THE NAME OF  
WILLIAM MALONE.

The First Part.

*Wherein the Generall Answer to the  
Challenge is cleared from all the  
IESUITES Cavills.*

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MATTH. XXIII. 9. 10.

*Call no man your FATHER upon the earth, for one is your  
FATHER which is in Heaven. Neither be ye called Masters:  
for one is your Master, even CHRIST.*

II. TIMOTH. III. 8. 9.

*As Iannes and Iambres withstood Moses, so doe these also resist  
the Truth: men of corrupt mindes, reprobate concerning the Faith.  
But they shall proceede no further: for their folly shall be manifest unto  
all.*

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DUBLIN,

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Kings most excellent Majestie. 1632.





TO THE  
RIGHT HONOVABLE  
HENRY

LO: VISCOVNT FAULKLAND,  
ONE OF THE LORDS OF  
HIS MAJESTIES MOST  
HONOURABLE PRIVIE  
COUNCELL.

*Right Honourable my singular good Lord,*



I was Tertullian's observa-  
tion of Heretickes, *Nostra*  
*suffodiunt ut sua edificent* <sup>a:</sup>

Your Lordship is well infor-  
med by experience, that the

<sup>a:</sup> Tertull. de  
præscripte ad  
vers. hæret.  
cap. 42.

*Romish Clergie* who disdain

the stile of *Hereticks*, are like *Underminers*, like  
*Builders*: For what kinde of *Undermining* is  
left unpractised to make way, *ut sua edificent*,  
that they may build up their *Babell*, and ad-  
vance their *ROMAN* See? The Scripture  
the *Rule of Faith* they *undermine* by their *Unde*  
*scis*? allowing it neither authority nor Com-  
mand, but because their *Cheife Pastour* de-  
clares it, expounds it. The *Church* they under-  
mine by assuming her Name, defiling her Do-  
ctrine. *Councils*, by denying their lawfulness,

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unlesse called and approved by *Rome: Bishops*  
& *Preists*, by making them Delegates to his  
supposed *Holynes*, rejecting their Commis-  
sion received from CHRIST. Neither cease  
they here, but *Princes* and *States* they under-  
mine also, sometime by raising open *Warre*,  
sometime by *Bosome-conspiracies*, *Powder-plots*,  
& other secret attempts. Nor doe these *Under-*  
*miners* looke alway like *Faux* in the *Vault*, but  
they will appeare sometimes as it were *Angels*  
of *Light*: *Princes* shall have *Thousands* of their  
*Pennes* <sup>b</sup>, but I thinke rather *Pen-knives*: They  
wilbe strongly tyed and united to his Majesties  
*crowne*, & the more familiaritie they have with  
him by whom *Kings* do raigne, the more awfull will  
they be found unto his Holy annointed c, and all  
this, as the *Divell* to our Saviour, ut sua adifi-  
cent, that *Princes* may fall downe and worship  
their *Beast*. We may goe further, None escape  
them. They undermine & *Populum* & *Primates*  
*Populi*, by subverting their Estates, Proselyting  
their Children: and yet the keeping backe of  
these *Underminers* from his Majesties pre-  
sence is censured by Mr *Malone* ( our *Iesu-*  
*ite* ) to be the fruite of waspish emulation <sup>d</sup>, as  
if

<sup>a</sup> Iesuite *Esber*  
in his Epistle  
to the King.

<sup>c</sup> The Iesuite  
in his Epistle  
Dedicatory.

<sup>d</sup> In his Epistle  
Dedicatory.

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if these things might be done, and yet they remaine faithfull to their *Prince*, his *State* and *Dignitie*. But their *Allegiance* may well be discerned by their *Obedience*: For, besides their immediate addresse to *Rome*, their acknowledging a *PROTECTOR* there, and abusing his Majesties Subjects by pressing their Consciences to yeeld subjection (against his sacred Commaunds) to none but from thence, There is dayly resisting of his *ROYAL* *Commaunds*, in matters that are not absolutely *Spiritual*: For there being Publication of His *Majesties ROYALL* pleasure for the changing of the *Papish Calendar*, which ever since the times of *Rebellion* was observed in the *Province of Ulster*, Did they obey? This it may be they will glory in; But for what other then *Politick* respects? How was the *Titular Primate* advised by his Councell learned Was he not pressed to disobey? Was it not reputed inconvenient to alter the same? Did he not censure the receiving of the *Kings command* against

*PROTECTORIS* quo fungimur admonemus, & rogemus V. P. ne ex dolore aut vindicta illata, ut pretenditur, calumnia quodquam agat erga tumultus auctores, ne majores exortentur turbæ, sed offensiones & injurias suas suorumque renittat fœre Congreg. quæ plenè satisfacciet, & justâ censurâ corripiet, ac poenâ afficiet calumniæ dum contumaciter Architectos.

<sup>e</sup> In a letter of  
LVD. CAR.  
LVDIVISVS  
S. R. E. VI.  
CECANCELL.  
LARIUS,  
superscribed  
thus, Rev. P.  
Praefecto P. P.  
Carmelitarum  
Excelsariorum  
in Rego Hiber-  
nia. Dated.  
Rome 10. Kal.  
Iunij, 1631.  
which is in my  
hands, and con-  
cerneth the  
quarrels of the  
Regulars and  
Seculars in the  
points censured  
by the Doctors  
of Sorbon, 25.  
Jan. 1631.

Vt rei veritas  
innotescat seri-  
ptum est ad  
quosdam illius  
Regni Praelatos  
à quibus expe-  
ctatur infor-  
matio: Interim  
visum est sacrae  
Congreg. ut  
nos ex munere



# THE EPISTLE

this their disobedient practise to be no otherwise then to *obey men more then GOD* ! That if obedience should be yeilded herein, their *Adversaries* (so he stiles his sacred Majesty & Councell) wilbe encouraged to publish more severe edicts against them, & sic paulatim serpet *Cancer*. Doe they apprehend his Majesty & Councell for *Adversaries*? Who can then esteeme the for Friends? Shall a rebellious intrusion bee esteemed the *Oracle of GOD* and checke the Regall Pover, as proceeding from *Men*, and yet *Subjection* not violated, but their *Obedience* must remaine firme?

In a letter written partly in Italian, partly in Latine, to the Titular Primace, superscribed, To his much esteemed assured loving friend M<sup>r</sup> William Biragh these in haste where-  
soever.

These are the points for which it were inconvenient to alter the same here prefertim hoc anno. I, quod videamus obediens hominibus magis quam Deo, recipiendo TEMPORALIUM Potesta- tum mandata contra receptam Ecclesiasticam legem, idque in ordinem religionis nostrae, unde ADVERSARIJ animantur ad alia magis nociva praecepta canonica non adenda, dum uiderens nos minoribus praeceptis contemperare, & sic paulatim serpet Cancer &c.

Much more in this kinde may be presented to your *Lordship*, if it were not superfluous, but by this it may appeare, how that (notwithstanding their pretences) *Princes* are relished or distasted by them *in ordine ad spiritualia*, as they countenance, or exalt their *Popish Faction*. For to omit other things, the Iesuit his contemptuous reproaching of the learned defence of his *Majesties supreme power*, made in the *Castle-Chamber* in the time of your *Lordships*

Govern-

## DEDICATORY.

Government here, doth declare how inuiously they heare of his *Maiesties* eminent and glorious *Prerogatives*. But the more they declare themselves enemies to our *Faith* & her *Defender*, the more I doubt not, but all sacredly affected will arme themselves to resist them, in these their contrivings & secret imaginations.

I doe not come with this *Dedication* to move your *Lordship* hereunto, for it hath beene your *Worke*; & who is or hath beene more *Faithfull amongst all the Servants* of my Lord the KING \*? And for your pious affection to the true *Religion* I could speake more then I suppose your modesty would be willing to heare; so that I doubt not, but in this way you will prosper and flourish, (*Unus Deus & plures Amici*) being confident that there will never be wanting Blessings & Honour to him that either walkes with *GOD* or for him. Neither is it a light Argument of your loue to *Pietie* and *Religion*, that in the time of your *Lordships* Government (imitating herein *BOTH* your most glorious *MASTERS*) you were a *Father* to the *Cleargie* and *Ministers of GOD*; your last Act amongst us shewing with how sa-

\* 1. Sam. 28.

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## THE EPIST. DEDIC.

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cred an esteeme you revered their Persons,  
when by your practise you taught the most  
*Honourable* of the Kingdome to acknowledge  
them for men appointed by *G O D* to *blesse* in  
*his Name*.

I will now draw to an end, excusing my  
presumption in offering this to your *Lord-*  
*ship*, but I could doe no lesse, in regard I have  
no other meanes to acknowledge your libe-  
rall favours and bountie to mee, and to give  
your *Lordship* an Accompt, that although they  
can never be deserved, yet they are not altoge-  
ther misplaced or cast away. The *L O R D*  
multiply his Blessings upon your *Lordship*,  
and inflame your affections more and more  
to his *Glory*, that hee may crowne you  
with his mercies here, and eter-  
nitie hereafter, which he  
shall ever pray for.  
that is

*Your Lordships most humble  
servant and chaplaime*

*GEO: SYNGE*



## To the Reader.

**I** Am to give thee notice ( Christian Reader ) that M. Malone the Iesuite writing a DEMAND, and sending it to the most reverend Father in God, the Lord Primate of all Ireland his Grace, when he was Chancellor of the Cathedrall Church of S. Patrickes Dublin, received an ANSWER from him to the same, full of gravitie and learning, when he was Bishop of Meath, having the first coppie that came forth of the Presse sent unto him. Since which time he hath printed, A REPLY TO M<sup>r</sup> VSHERS ANSWER, so fully expressing an impatient & disquieted minde, that scarce a page may be found, wherein he useth not a licentious libertie and reviling tongue against the most learned Answerer. This booke travailed long before it could bee eschewed by us, but having got it at last, wee found it to bee as before is declared. Whereupon some  
Dilines



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## TO THE READER.

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Divines did labour to dissuade the most reverend the Lord Primate from rejoyning thereunto, in regard of the indignity of the raylor, and violence of the worke, as also because it would hinder him in other studies more necessary for the Church, and did offer their endeavours to examine the same; Which being accepted by his Grace, the worke is now so farre prepared, that it waytes at the Presse. Onely this Peice prepares the way, which I have sent out of due course and order without the rest, occasioned by the adverse part, who have reported it to bee in answering before many sheetes thereof were printed, whereby I had reason to suspect, that to get the coppie they used some deceit.

But before I leave thee (Christian Reader) I must first acquaint thee, that in the examination of the Generall Controversie in the Iesuites Reply, I have passed by sundry mistakes, solecismes, and false Quotations, casting them aside, as the Israélite did the body of Amasa \*, lest they should hinder me in a more necessary pursue. Neither have I beene moved with every provocation of the invious Iesuite, knowing that the sinne which provoked him to this bitterness, is (as Cyprian observes)

# TO THE READER.

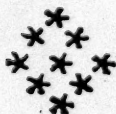
*serves) sine fine peccatum, everlastingly extended, and without an end, set on fire by Hell,* Cyprian, de Zelo & Livore: Zelus terminum non habet permanens jugiter malum & sine fine peccatum, quantoque ille cui invidetur successu meliore profecerit, tanto invidus in majus incendium, livoris ignibus, inardescit,  
*though the suell that nourisheth it come from Heaven, whereby the most learned Answerer is justified, in regard that the more GOD hath beautified him with excellencies and admirable perfections, the more he is persecuted by this fierie inflammation. Besides, his owne have censured him for his rage heerein, admiring*

— Quæ causa indigna SERENOS

Ecdavit vultus?

*and therefore he being condemned by them, I did take libertie many times to spare my reproofe. What errours have passed in the Presse, I have taken the best course I could for their correction.*

*I pray GOD blesse and protect his Church against all the proud holdes that are erected against the Scepter of*  
**I E S U S C H R I S T.**







A  
BREIFE VIEWV  
OF THE IESVITE'S  
PREPARATIVES TO  
HIS REPLY.



It is sufficient to procure iealousie, when an Adversary raves; But it is a convincing Argument of desperate feare, when one flies vpon a partie, to countenance his Cause. That this hath beene our Iesuites practise, I thinke will easily appeare.

In his first page, if Painters and Poets were to bee be-  
lieved, hee <sup>a</sup> *Emblematically sets forth our private spirit,* <sup>a</sup> In the preface  
*sarring Synagogues*, and would perswade the world, that to the Reader.  
there is amongst them, <sup>b</sup> *the Unity of the spirit, in the*  
*bond of Peace.* But all this in a shadowe onely. I hope <sup>b</sup> Pag. 1.  
the Reader will not thinke wee esteeme our persons as  
our cause, or that we conceiue, wee are as free from Passi-  
on, as our Faith from falshood: This humour were too  
Pharisaicall, and fit for a Iesuite. Some humours will  
extend a gnat to a <sup>c</sup> *mountaine,* and determine every <sup>c</sup> As Turhe-  
thing damnable, which they conceive an error. On the rances &c.  
other



d I. Gordon  
Hund. in epist.  
ad Paulum 3.  
anteepit; contr:  
Tu Petra firma  
& immobilis in  
qua religio cō-  
quiescit, Bell.  
de Rom. Pont.  
lib 4. c. 5. Si  
Papa erraret  
præcipiendo  
vitia, vel pro-  
hibendo virtu-  
tes teneretur  
Ecclesia crede-  
re vitia esse bo-  
na, & virtutes  
malis, nisi vel-  
let contra con-  
scientiam pec-  
care.  
e Chrys. hom.  
37. in Gen.  
Christus præ-  
cepit dicens,  
scrutemini scri-  
pturas, yet I.  
Gordon Hund.  
cont: epit:  
with other Pa-

other side, others have consciences so largely capaci-  
ous, that nothing offends them, and therefore can as  
well receive a precept, or command from Satan, as  
G O D; from Antichrist, as C H R I S T; and obey with  
more obsequiousnesse the d Tyrant, then the e Prince  
of Peace, the onely true Lord of the Conscience.

Let vs now argue with the Iesuite, if our discourse  
doe not interrupt his Musicke, and enquire; If it be gran-  
ted, that there have beene some bitter passages among  
our owne, whether Discord of f Brethren, so it bee  
not deadly, is not better then Concord of g Slaves?  
Or if there bee *Virtue* among Roman Profelytes,  
as hee but pretends, and cannot prove, whether  
they can discern it from the Chaine of their Capti-  
vity, by which they are bound? Are there not ma-  
ny that h captivate their Iudgements? that cannot  
perswade their Vnderstandings? And who knowes  
not, that their i Oathes with other obligations, and  
not the Truth tye them like *Sampsons* foxes by the  
tayle, to the *Unitie* of their blinde Subiection?  
Is it not k *Heresie* deserving a curse, to question  
Papall decrees? and in Roman determinations to doubt,  
where they cannot believe, Is not this to be an l *He-  
reticke*? But I will forbear any further pursuite of  
these things, vntill a fitter opportunity, and consider  
how he expresseth this our *Dissention*, and their *Concord*  
in his vain-glorious Hieroglyphick.

pists except, that wee know not the Scriptures, neither their sence, but by the Pope and  
his Church, that they are obscure, in the originall ambiguous, the points ill placed, the  
text corrupted. f As Paul and Barnabas Act. 15. 39. Paul and Peter Gal. 2. 11. the  
Churches of Asia, & the Latine in Pope Victor's time. Euseb. eccl. hist. lib. 5. Chrysost. &  
Epiphanius, Augustine & Ierome &c. g As Saul & his Divell, as Balak & Balaam that  
agree to curse the Church, Num. 22. as Pilate & the Priests, to crucifie the Lord of Life.  
h Sect. a. d. 11. q. 3. i Aene Sylv. in epist. ad Mogunt. capitulo 6. cit: per Fl. Illyricum.  
Etiam verum dicere contra Papam, est contra iuramentum Episcoporum. Maldon in  
Math. 16. 4. Hereticos non magis audiendos esse etiam si vera, & sacris literis consenta-  
nea, dicant aut doceant, quam Diabolum. k Concil: Tridentin: l Gloss. Extravag:  
Iohan: 22. tit. 14 cap. 4. Cum inter: Credere dominū deum nostrum Papam, condicio-  
nem dictæ Decretalis, & istius, sic non potuisse statuere prout statuit, hæreticū censetur.

The

The Roman Divines he makes *Harpers*, and turns our Heavenly Musicians, to play on all kindes of Instruments, and this hee thinkes a jest worth his whole discourse.

But Instruments of a kinde doe not presuppose an harmonious consent; Neither doe Organs of different formes necessarily exclude a concord, as this Harper would have it. \* God was prayesd in the sound of the \* *Psalmc 150.*  
Trumpet, vpon the Violl, and Harpe, with Timbrell and Flute, Virginalls and Organs, and yet no horrid dissonancie, or vnreconcilable discord to be heard; So that although hee make *Knox* Master of our Quire, I cannot thinke him fit to bee a Chorister in their owne, for his skill in Musicke.

He further proceedes, and gives *Knox* the *Horne*, when all *Scotland* knowes, that he brought the † Pope and his Cleargie to it.

He puts our *Private Spirit*, as he tearmes it, in a *Bagpipe*, and forgets the *Spirit* that travayled in a m Cloake-Bag, betwixt Trent, and Rome.

I will not trouble you with such other thoughts, as his piping hath occasioned, but will turne the leafe, and see whether his Pen, be better then his Pensill, and first wee finde,

† To bee brought to the Horne is as much as to be outlawed.  
m Sleid: co. n:  
libi 22:  
Hist: Concr:  
Trident:

*A Replye to Mr James Usher his Answer.*

Your Father *Parsons* thought it an error in a Prince, to call your great Cardinal, *Mr Bellarmine*: Shall it bee justified in a Iesuite, to deale so vnmanerlie with a Primate, and one of His Majesties most honourable Privy Councell? A practise vsuall to our hot oppugners, yet so little approved by their wisest brethren, vpon their second thoughts, that *Mr Fitzherbert*, Rector of the English Colledge of his owne Societie in Rome, retracted his vnmanerly vsage in the same kinde towards the Lord Bishop of Winchester. Neither let this Iesuite thinke, that his pretence of Religion is

Apologie sufficient to plead for his incivility heerein, when as a wise as himselfe, or any of his order, gave that most reverend Bishop, the honour of his Dignity and Sea.

He telleth vs further, that his Reply *discovereth how answerlesse Mr Usher returneth*. Balaam, nor his Creature never spake truer, for though the Iesuite hath presented to the world a Bulke pretending vniforme consent of antiquitie, for the Romish Religion, and the vanitie of the Answerer, it will appeare onely that he hath expressed good will, though little strength, whereby *Master Usher* † returneth, and remaineth *answerlesse* still.

† Responsa eius sine responsionibus.

Heere is folly enough for a Page, and a Painting; but resteth hee heere? no; hee vrgeth 1. Cor. 4. 15: and maketh it speake in this manner, *If ye haue tenne thousand Ushers in Christ, yet not many fathers.*

Heere is a Courtesie perforce, for though this *Loyalist* neglects the most reverend Primare his honour in State, his dignity in Schooles, and makes him but a *Master*, though his exquisite knowledge, & eminencie in Church, and styles him but an *Usher*, yet his Sanctitie bursts forth, and will not be hid, for hee is acknowledged *in Christ*. But let him glory in his conceipt, as hee pleaseth, I am sure, though his faction have many \* *fathers* in Antichrist, yet they have neither many, nor any such *Ushers* in *Christ*.

\* Fryars and Iesuites vulgarly stiled fathers.

o Antiq. Bri-  
tan: in vita  
Thom: Becket.

After his Painting and Title, wee finde an Epistle Dedicatory to His *Maiestie*, which any man reading and beleiving, may thinke a Iesuite a true Subiect, for hee comes not with o *saluo ordine*, as their Canterburie Saint, but will vnder-goe the tryall of his cause before His *Maiestie*, and submit the right thereof to the censure of his excellent wisdom: So that Ireland may rejoyce shee hath found a Iesuite

Iesuite, that giveth Princes Iudgement in spirituall matters, when the whole world besides, cannot produce I thinke an other, that will allowe them an p vndependant temporall Iurisdiction.

He acknowledgeth his Maiesties vertues, which wee commend in a Iesuite, though it be but a Subiects dutie, and could wish his Pen were as strong as his Subiect. But forgetting pistoll, poyson, and Gun-powder, hee imputeth their *fearing from his Maiesties presence to Washpish emulation of Adversaries*, which truelie proceeded from wel-grounded Iealoufie, and loyall feare.

Did you never heare of *Benedict Palmio*, and *Hanniball Codrett*, two famous Iesuites, that not onely taught *Parry* that it was lawfull to kill the Queene of England, but also that it was an act meritorious? *Williams, Torke, O Cullen, Savage*, & divers others that were executed for the like attempts, Did not they charge *Holt*, and other Iesuites, to bee their instructors in that practi-call devotion? where did *Squire* learne the lesson to empoysen the Queene, but from your brother *Wadpole*? q

These things, are not inventions springing from *Washpish emulation of adversaries*, but they are the confessions of such as were made Martyrs by Popish Doctrine. I will close all with that vglie Powder-plot, which was impossible to have bene invented, without the Divell, or a Iesuite, and enquire, whether these be not sufficient to barre Iesuites from ever pretending faith, or fidelitie to Princes: and whether they doe not iustly occasi-on Iealoufie in true affected mindes, and require them to keepe backe such Vipers from their Masters presence?

Besides this, doe Protestants feare Iesuiticall treacheries alone? do not your owne the same? what made the court of

p Some give the Pope a direct power to depose kinges. Others an indirect power. Beilarde Romae Pontilibris cap. 6. Quamvis ad personas non potest Papa ne Papa ordinare temporales Principes depone-re & c. tamen potest mutare regna et tunc auferre, atq; alteri conferre, tanquam summus Princeps spiritualis si id necessarium sit ad animarum salutem. et cap. 7. Quod si Christiani olim non deposuerunt Neronem & c. id fuit quia deerant vires temporales Christiani.

q O: E: in his breife reply to certaine odious and slanderous libells etc. 411.



r O: E: ibid:  
117.

Parliament of Paris, vpon *John Chastells* attempt to murder King HENRY the fourth, to banish the Iesuites out of Paris within three dayes, and out of France within fiftene, after notice given, but *Garet* the Iesuites trayterous lessons? Was it the Iesuites Vnity and familiarity with God, or in truth, their confederacie with Hell, that made your Catholickes of France vpon a Pillar, set vp in detestation of *Chastells* attempt, to stile your holy Brethren, *malis Magistri*; their Colledges, *Schola impia*; and their Religion, *Nova & malefica superstitio*?

Was it an Argument of your awfull engagements to Gods holy annoynted, that you brought your Catholick children to such a bloudie height in France, that it was vulgarly received, *That Popes may toss the French King his Throne like a Tennis-ball*, and that Killing of Kings is an act meritorious, not in an inferiour degree, but to purchase the Crowne of Martyrdome: In so much that the Deputies for the third Estate, desired the meanes whereby the People might be unwitched of this pernicious opinion? These are the words, not of light report, but of our sacred deceased King, who was a Star of the greatest magnitude in the Church of GOD. Can subiects want feare of these prodigies, vnlesse they want faith to their Prince, fidelitie to their Countrey?

f King JAMES  
his remonstrance  
against an  
Oration of the  
most illustrious  
Cardinall Per-  
ron, in the pre-  
face.

He chargeth vs further with upbrayding them with the undeserued Epithites of treacherous and disloyall Papistes. Again, that we haue altered our tune, and by publicke attestations made it knowne vnto the World, that their Religion doth not any way diminish, or weaken the force of their oblig'd dutie to his Maiesties sacred Crowne, no not though the Pope himselfe should attempt to with-draw them from the same.

Who knoweth not Papists haue their kindes? there are Papists in faction, Papists in devotion, some deceiued by your Cheates, others embracing your wiles. That some

wcc

wee tearme *treacherous* and *disloyall*, their deserts merite it. That others we acknowledge *loyall* and *faithfull*, our experiences approve it. What doe we acquit all, because we iustifie some? Or haue we altered our iudgments, because we distinguish your persons?

Your Martyr *Watson* hath published Iesuites fidelity, and some of your selues haue acted it. And for your *Cleargie*, the King<sup>u</sup> deceased conceiueth that they deny themselues the ranke of *loyall* Subjects among the French, why should wee thinke the Clymate alters them?

<sup>r</sup> In his Quodlibet.  
<sup>u</sup> In the preface to his Remonstrance.

The most reverend Primate giveth his deare Countrymen, the Irish Gentry of the Pale, that which they deserve, the honour of their former fidelitie, and expresseth his hope of their future faithfulness. The worthy Iustice acknowledgeth in temporall matters their present Conformitie, and both of them I think could wish, they were as tender of their owne soules, as of the Kings safety. Must this iustifie your Religion, in regard they will not generally embrace it? And because their loyalty will not close with your doctrine, Is there no *Crown-shaving* in your profession? That they have not revolted from their obedience, we impute to their pious inclination, & native fidelitie, & not to Papal lines, or Popish doctrines, which in these particulars they haue scorned and abhorred. Hee proceedes.

*And I not onely for my selfe, but in the name of all my fellow-labourers, your Majesties most humble and faithfull Subjects dare undertake, that no one of these his words shall euer fall to the ground: but by GODS diuine assistance you shall finde it dayly more and more assured, that the free exercise of our Religion, is our strongest tye and union to your Crowne.*

We feare not their loyalty, what needes a suretie? if we did, such knights of the Post were poore caution for a regall Crowne; who teach doctrines of deposing

x Marian de  
Rege lib. 1. ca. 6.  
Certè à re-  
publica, vnle  
ortum habet  
regia potestis,  
rebus ex genti-  
bus rege in  
Ius vocari pos-  
se, et si sanita-  
tem respuat,  
principatu  
spoliari.  
y Vide Buil-  
lii 5. aduer. E-  
lizab. Regin.  
z King James  
his Reason Br.  
pag. 2.  
a Suarez in  
defens. fid.  
Orth. aduers.  
x. lib. 6. cap. 4.  
Rex hæreticus  
statim per hæ-  
resin ipso facto  
privatur aliquo  
modo dominio  
et proprietate  
sui regni, etc.  
At verò post  
sententiã lãtã,  
omniñõ priva-  
tur regno, ita vt  
non possit in  
suo titulo illud  
possidere, ergo  
ex tunc potens  
tanquam om-  
niñõ tyrannus tractari, et consequenter à quocunque privato poterit interfici. b Ma-  
rian loco su. cit. Ab omni memoria in magna laude fuisse, quicunque tyrannos oppri-  
mere aggressi sunt. c Chreighton: Iesuita, ad Brusseum apud Hospinian: Hist. Iesi  
lib. 4: cap. 4: Cæde patrãtã, si ad se confessurus venisset, tum se ipsum absoluturum  
esset. † Doli non doli sunt, nisi astu colas, Plaut. in Capt. Proy. 1. 17.

Princes? are they not your Brother-hood, your fellow-labourers x? who wills and commands Subiects to be armed against Princes, but your Holy Father y? You will not kill a King, those Perron stiles Apostat cut-throats z; but vn-king him first, or make him a Tyrant a, & this you shame not to commend b. Parricide is a sinne, this you grant, but while you perswade the world you can pardon it when it is asked, what can Princes conceiue of this, but as of an Invitation to their butchery?

His late Majestie demanded of Fisher, what subiects should doe in case of Papall deposition of their Prince? but dare a Iesuite resolve this in a Princes eare? no: his Generall inhibites him to deale in politicke matters, and therefore he professeth he will pray for Peace, that he will exhort others to suffer patiently, and that he will dye himselfe rather then to be accessarie to his Maiesties death, But for resolution of the question, *ne vox quidem*, he vtters not a syllable. Now these vaine complements our Iesuite forakes, and openly professeth for himselfe, and in the name of his fellow-labourers; That the Pope himselfe shall not remove them one whit from their allegiance and dutie, which they owe unto their King and Countrey.

This were worth commendation, if a Iesuite could not equivocate †, but I feare hee thinks the debt of alleagiance and dutie very sinill, that hee dares, where his Brethren at the best are tongue-tyed, so easily engage himselfe vnto it.

And it is not to be omitted, that with one breath hee affirms their strongest tyes and Union to the Crowne, to bee the free exercise of their Religion.

So that if the King should but attempt to purge the

Countrey of their Idolatry, and suspend their presumption therein, they could quickly evacuate their obedience, and as their mocke-Bishop of Chalcedon d saith, God knoweth what the forcible weapon of necessitie will driue them to at last.

And now hauing presumed himselfe and his brotherhood for good subjects, the next thing he intendeth to declare, is that they be true *Christians* also.

For my part, as one of their own spake of the Queens supremacie, if she be not Head of the Church, would she were; So I of Iesuites for their Religion, if they be not Catholicks, would they were; but I confesse, I am as jealous of their sinceritie, as he was of the Supremacie; I distaste to sweare it.

The meanes by which he would confirme it, is the *generall and uniforme consent of the fathers*, which hee affirmeth to be the *assured touch stone to try all controuersies*, and would perswade in some sort that wee jump with them, forced thereunto by our multitude of variances, and *licentious wresting of the Scripture*.

What dare not impudencie affirme? wee neuer rejected Fathers, nor any other testimony of antiquity, neither denyed them their due reuerence and respect; nay, we haue giuen them more then Papists e haue done, not forced thereunto, as his brazen complexion would perswade, but out of a due regard to their diuine knowledge and learning.

Yet as we thinke, that none can know God, but by himselfe, neither how he will be worshipped, but by his owne reuelation: So for confirming matters of faith, & those things that pertaine to his diuine worship, no tongue can tell, nor authority confirme, but virtually it must receiue it strength from sacred Page. This the most learned Primate hath declared, and it is often repeated by the Iesuite, & in fitting place shalbe justified against him.

Hee hath not yet come to his *Dixi*, But *craves* his

d Doctor Bishopps epistle to the King.

e Lud. Vires sch. in Auc. de civit. dei lib: 10 cap: 26: Itaq; illa demum eis videntur edita et consilia quae in rem suam faciunt, reliqua non plaris aestimanda quam conven-

tum muliercularum in textrina vel thermis.

Index expurg. Belgic: pag: 72 edit: Antwe

1571. Cum igitur in Catholicis veteribus alijs plurimos seramus errores, et extenuemus, excusamus, excogitatos conuenio per-

sepe negemus, et commodum iis sensum assignamus dum opponuntur in disputationibus, aut in constitutionibus cum aduersariis.



his *Majesties Princely clemencie* with patience so heare the evidences of each side, and hopeth *Wishall* to be made happie by his upright doome.

What doth this Iesuite dreame of? doth he thinke our royall Princes, like some of their Popes to play fast and loose with religious decrees? what are his Arguments stronger then Gun-powder, that he hopeth to blowe his Maieitie from his Religion? or would he begge the Defender from his faith? or perswade the world, that his Highnesse knoweth not her innocency, that he protects and defends?

He closeth vp, and promiseth *seruens* vowes for his *Maiesties compleat felicitie*.

And herein I am charitable to believe, that he could heartily desire that his Maieitie and all other Princes of his faithfulness were as great Saints in heaven, as kings on earth. And so he remaines his Maiesties most loyall

*f Aug: epist: 68* subiect; which I will believe *ad Gracas Calendas*, when Iesuites leave to turne Martyrs f, and Mr *Malone* imbrayeth his Maiesties allegiance by his oath.

*Vivunt ut latrones, moriuntur ut Circumcelliones, honores cupide simplicitate Prelati. Non erit illa fidei corona sed poena perfidiae, nec religiosae virtutis exitus gloriosus, sed desperationis interitus, occidit talis potest, coronari non potest.*

*a Anth: Posses vin: b Guliel: Reig: a. l. d:*

The next thing that is presented, is a *Preface to the Christian Reader*.

What wil hereafter become of a *Atheismus-Protestantismus*, & b *Calvino-Turcismus*, for let this Iesuite speake in earnest, or in iest, *Permissu Superiorum*, we are *Christians* in Print.

To excuse his long delay in sending vs this Iewel, hee vseth many pretences, and at last, as to his bulwarke, he flyeth to recrimination; as if it were Apologie sufficient for his vnfashionable and long expected Reply, as he in effect tearemeth it, that the *Answer* he hath replied vnto, lay groaning six whole yeares and more, under the *Authors* pen, and little lesse then foure in the Presse.

Here we shall finde newes from Creet: *Some ten yeares since at the intreacie of a Protestant Knight, Mr Malone* faith

saith, he penned a certaine demaund. Little lesse then tenne yeares the answer was in compiling & imprinting if wee believe the Iesuite: What shall become of the three or foure yeares, since it saw the light? surely, here is *Crimen falsi*, either Mr *Malone*, or the Iesuite hath read \* *Herodotus*. Besides, it plainly appeareth by the † Epistle to the Reader, that there were not tenne whole yeares from the Iesuites Challenge, being sent 1618, to the time of the Iesuites answer, printed 1627, which must needs convince the Iesuite of notorious falshood in this particular.

\* *Græcia mendax.*

† In the beginning of the Lord Primates Epistle to the Reader.

Now, as the Iesuite hath many times kept backe from the most reverend Primate his deserved titles, so in relating the occasion of his proposition or demand, he affordeth him one that was never his owne, and of a Chancelour, maketh him a Deane, & of a new foundation, *Deane of Finglas*. What might cause this his tender respect? shall we imitate him & enquire whether it was his charitie? Surely wee can not be taken with such a thought: that pen which hath endangered his credit, hath certainly crazed his Charitie, it so violently raves. It may be we inquire amisse, whilst we seek at home, did not the Iesuits fellow-labourers of an other clyme being ignorant of S. *Patrick* his foundation give this courtesie by escape? thinke not such a thought; Master *Malone* is a learned Divine \*, a transcendent *Varro*, and yet *Dignitas Decanus* is a booke was never in his Library.

It hath beene spread abroad by some of the Iesuites familiars, that the most learned Primate was a good antiquary: but for a divine Master *Malone*. etc.

But howsoever he escape heere, wee haue iust ground from hence to suspect him in his farre-fetched reportes, his miracles especially, when truth forsaketh him within two miles of his owne home.

Hee ceaseth not heere, but repeates his Articles, and cryeth out, *Master Usher hath missearmed his worke, by calling it a Iesuites Challenge, when hee propounded but a simple demand.*

I confesse here, the most reverend Primate did mistake in

in taking him for a Champion, when he proves but a Cripple. Yet pardon his escape, hereafter he will take him as hee is, fitter to aske questions, then fight combates, to begge the points controverted, then to purchase the glory and honour of a Triumph.

He declares the preparation to the warre.

*Mr Usher* vpon his receipt proclaimes this, *a Iesuites Challenge, prepares himselfe to the fight, buckels on his harnesse.*

x. S am 17. 40.

What to doe? to warre with a Pigmie; you are deceived; A sling and a few stones \* will best answere currish Rhetoricke, a licentious Rayler.

He desires to informe his Reader, that *for as much as the maine controversy concerneth the fathers iudgments for the first 500 yeares, in his proofes hee hath kept compasse, howsoever he hath descended to disprove his Adversary.*

Here let him know, that we will follow him, in the path, that he should tread; in his extravagant collections, and descent from the rule prescribed wee desert him; and herein, we take no other libertie, then what he assumeth to himselfe; as is apparant in his second information.

He hath enlarged himselfe in that article of the Reall presence: and why I pray you? In regard of the eagernesse wherewith the aduerser part doth impugne the same.

Who seeth not that the blind beggar strikes, but hee knoweth not whom? for if he vnderstand by the aduerser part, that part of the Catholicke Church, which liveth vnder his Majesties government, as his words import, he is blindlie mistaken, for who knowes not, that many in the Church of England confesse *Christs* presence in the sacrament, though they asigne not the manner how? but to enterraine the Catholicke meane (as he tearmes it) † to acknowledge, *Christs* presence in the Eucharist, in a sacramentall manner; I thinke he can neither find pen, nor tongue, that contradiceth the same.

† pag. 44.

Yet what he saith, he will proove by miraculous dem-  
mon-

monstration, and surely I thinke he is better able to iustifie their doctrine about the Sacrament, by their legends, then the Scriptures, and by new invented wonders <sup>e</sup>, then the venerable testimonie of the auncient Church. And it is not to be neglected what an open way to Atheisme is prepared by their published legends, and approoved miracles, whilst they dare averre, that none can beleive the scriptures, wherein are contained Christs miracles, but by their Churches propofall; and that the same hand though not in the same manner, doth deliver their legends for the comfort of her pretended catholicke children; although the consequence be not necessary, may it not fall our, that one finding fraud, and falshood in these wonders, & may entertaine a jealousie of the truth of those miracles that confirme our faith? <sup>e</sup> Italy I thinke knowes the effect of this snare, not infecting inferiours alone, but your infallible Chaire <sup>f</sup>. And doe not your imaginarie fables herein, next to your images, and idolls, confirme the Jewes in their hardnesse of heart, to thinke Atheisticallie of our faith, and Messias?

For *working feeling in the Well disposed Protestant Reader* by those your pretended *supernaturall events*, I thinke, vlesse it be such, as *Augustin* found in himselfe in reading *Dido* and *Aneas*, an imaginarie discourse, a phantasticke compassion, you may despaire of. For we are not now to receive new doctrines, or new miraculous confirmations <sup>g</sup>. We have *Moses* and the Prophets, let vs heare them <sup>\*</sup>; if any man preach any other Gospell, then that we have received, let him be accursed <sup>†</sup>. And we need not to be ignorant (*Mr Malone*) how the Dominicans answered the Patrons of the immaculat conception of the blessed Virgin, when they brought to confirme their cause miraculous proofes, that they were of the same stampe that *Iannes* and *Iambres* wrought in *Egypt*, but let this expect its proper place.

<sup>e</sup> Alexand: de Hales in 4. sent. q. 10. In sacramento apparet caro, interdum humanâ pro-curatione, interdum operatione diabolica.

<sup>d</sup> Lyranus in Daniel 14. Aliquando fit in Ecclesia maxima deceptio populi in miraculis fictis à sacerdotibus, vel eis adherentibus propter lucem temporale.

<sup>f</sup> Ga Biel in Can: Misilest: 49. Miracula dicunt fieri hominibus, ad imagines confluentibus, non nunquam operatione Dæmonum, ad tallendum inordinatis cultores, Deo permittente, exigente talium infidelitate.

<sup>e</sup> De tribus mundi impostoribus.

<sup>f</sup> Io: 33. Concil: Const. Sess. 2.

<sup>g</sup> Stella in Luc.

11. 29. \* Luke 16. 29. † Gal. 1. 9. Wadding: Legat: Phil: terris &c Sect: 2.



14 *A briefe view of the Iesuites Preparatiues, &c.*

I will not yet forsake the Preface. The Iesuite confesseth that he hath *roughly and freelie dealt with the Answerer* and this he desires might not be *imputed to any disgrace* that hee hath, *to his person, or learning*, which hee honours and highly esteemes.

\* Iude, 9.

The Iesuites Common-wealth is not Athens, all ingenuous men are not cloystered in their Colledges; The Iesuite confesseth that we have one; But to deale with one whose person he professeth to honour, and learning highly to esteeme in more disgracefull and virulent straines, then *Michael* did with the Divell, \* how can the Iesuite apologise for this?

But here I hope, his Maiestie, and all others of eminent place, will consider, to what a height, this spaine of *Ignatius* hath ascended in this kingdome, that they did not onely builde the Babylonian turrets, scorne and outface our true Religion, practised by his sacred Maiestie, established by the lawes of Church and State, but also revile the most eminent for Pietie, Learning and Prelacy, in our Ecclesiasticall Government.

\* 2. Pet. 3. 7.

Yet let him triumph in his snarling language, all good men doe see such eminencies of learning and sincerity in the most reverend Primate, that a Iesuites tongue though more besmeared cannot defile his honour or his name. Neither doth this celestiall luminary, greeve any more then the Moone, at his Dogge-Rhetoricke:

That which vexeth *Lots* \* righteous soule is to see his Country made Sodome and *Egypt* by blindnes and Idolatry. An heard off swine he knowes may make a greater noise, then an army of men; and who wypeth her mouth, or vseth her tongue more then the harlot? If such things as these will iustifie Papall intrusions, Mr *Malon* will not faile, who hath given vs loud cryes, and a large volume, but *prætereâ nihil*.

Some things else we finde in this preface, as their pretence of *Unite*, and our *Division*, which because hee pitheth

peth it so often in the body of his *Reply*, we will there take some opportunitie for the consideration of the same.

The Iesuite a wayne Demaundant.

**T**He Iesuite after his Preparatives addresseth himselfe to the *Reply*, and first layeth downe his demaund.

*What Bishop of Rome did first alter that Religion, which the Protestants commend in those of the first 400. or 500. yeares confessing it to have beene the true religion of Christ and his Apostles a.* And here, we may see a *Reply*. pag. 1. the Iesuities additions.

In his first demaund, he expressed onely *the true religion*, here he addeth of *Christ and his Apostles*; which I do not except against, as if I did conceive a *religion*, might bee true, that is not from *Christ and his Apostles*, but to stop that which the Iesuite might insinuate, that we confessing them of the prime ages, to have had the *true religion*, should confesse all things practised by them, to be from *Christ or Apostolicall*, or that they imbraced no error in practise, or in remote deductions, which were not fundamentall.

*To which question (he saith) the Answerer returning a three fold answer, commeth at last very quaintly to prove that which full well he knew before: to wit, that he cannot tell, b*

b *Reply* ibid.

Here the Iesuite thinketh he hath stab'd the Answerer and got the cause, but by the way his follie is apparant; for who knowes not, that a partie may gaine his cause, as well by excepting against a foolish question, as answering it. *Respondere dicitur creditor, cum solvit e*, much more when he excepteth against the specialtie, and proves it pretended onely, and of no faith.

c *Cic lib. 16. ad Atticū. epist. 1.*

You and your brethren perceiving your owne weaknesses are from Armes and valour, driven to foxe-holes, turnings

turnings and windings, and fearing Gods truth will deny you shelter, you hope to stoppe the prosecution of his Prophets by blocks that you cast in their way, as interrogating, *where Unitie? where Succession? where Visibilitie? where your Commission to reforme?* and here, *What Bishop of Rome did first alter that Religion &c?* as if there were no certaine assurance of Religion, without knowledge of these things.

*Ahabs false Prophets* when they were astonished by the true Prophet *Micaiah*, interrogate, \* *which way went the spirit of the Lord, from me, to speake unto thee?* The Prophet answers, neither East, West, North, or South, but manifesteth the truth of his Prophecy by other demonstrations, *Behold*, saith he, *thou shalt see in that day, when thou shalt goe into an inner chamber to hide thy selfe.* What, was the true Prophet ignorant of the place of the false Prophet his seduction? if the Iesuite affirmeth this, what makes it for Roman puritie, that a Prophet now is ignorant of the time of the Roman Apostacie? Did he conceale it onelie, and yet satisfied the demand an other way? then the Iesuite expresth himselfe for a seduced Prophet, when he concludes the most reverend Primate cannot resolve his demand, because he hath pleaded by an exceptive answer.

In the strictnes of legall proceffe, where the least omission nullifies a cause; one may except against the Judge, the jurisdiction, much more against interrogatories exhibited; and although some exceptions are vaine and frivolous, yet some are *peremptorie*, which turne backe the intention of the prosecutor, neither can they be avoyded of the adversary. And such will these three proove, though he could wish them, as he styles them, *relicious and impertinent*.

d Calden: fur:  
Quæ intentionem persequens semper perimunt, nec possunt evitari ab adversario.

He would further perswade, as if the reverend Primate had wholly travailed against his conscience and thereupon chargeth him to *seeme ignorant of the originall of that,*  
which

which otherwile he knoweth &c. and all this least he should give any advantage to their side, and so makes his whole Worke to wheele upon the two sickle poles of Want of knowledge, and want of sinceritie, the first voluntarily affected, the second through extremitie unnaturallie embraced.e

c Reply pag. 1.

Papall omnipotence cannot make a stinking breath, smell sweet. What fumes are these, that this Iesuite rayseth against so sincere and sacred a breast? But let him burst with his Iambicks, I dare say of him, as the Philosopher of himselfe, *He will so live, that none will beleive his report.* Neither doe I doubt, but it will appeare in the examination, that this Iesuite his whole endeavour hath bene, rather to justifie his faction, then to declare the truth; that what he chargeth the most reverend Primate with, as affected and unnaturally embraced, will bee found naturallie in him, even as inherently, as his pretended Iustice, without any affectation at all.

### An examination of his first Section.



He most learned Primate in answering the question doth except against it, as a vaine demaund, and for confirmation thereof bringeth three reasons.

1. *The Roman dunghill was not raised in an age, & therefore vaine to demand, In what Popes dayes? &c.*

2. *That the Roman Apostacy is a mystery of iniquitie, that stole into the Church disguised, cloaked with the name of Pietie, so that those, which were watchfull against open heresies, might sleepe when these entred, or have an hand unawares to bring them in.*

3. *Errors have oftentimes but a base birth, which although it was observed by some, that lived in the age, wherein they were produced, yet in tract of time, their beginnings might be forgotten.*

B

The



The Iesuite in his Reply to take away these Answers, asketh another question.

Sect. 1. *Whether the abovesaid demand, bee a vaine demand, or no?* And then vndertakes to shew,

Sect. 2. *How vainely our Answerer prooveth my demand to be vaine.*

Let vs examine the 1.

*Whether the abovesaid demand be vaine or not*

The Iesuites Colledges were not builded when *Salomon* wrote his *Ecclesiastes*, there can no vanity dwell with them. And because he knoweth, that a Iesuite is not to be trusted vpon his bare allegation, he will proove it by a threefold coard, which he is confident will not easily be broken. The first of which is this.

We charge the Church of Rome with heresies, and therefore we ought to point out their beginning. He confirms this by *Ierome* and *Tertullian*, that the way to confute and conuince heresies, is the reducing of every one to its beginning. That heresies want not beginnings, hee produceth *Vincentius Lyrin*: that there was never heresie, but sprung up vnder a certaine name, in a certaine place, & at a certaine time, and further illustrates this out of *Irenaeus*, that before *Valentinus*, there were no *Valentinians*, nor before the *Heretick Marcion* no *Marcionists* &c.

f Reply pag. 1.

That this prooff wanteth life, is easily apparant; For first a question, may be vaine substantially: Secondly, relatively, and in order to the effect, as *Salomon* stiles all inferior things vaine, yea, vanity it selfe, no way able to produce perfect happinesse.

The Iesuite by this Question, *In what Popes dayes, &c?* intendeth to free the Church of Rome from all charges of *Heresie* and *Apostacie*, and in this manner: it was pure and vndefiled for 500. yeares, and if wee know not when it lost its puritie, she must needs remaine pure, vndefiled, and perfect in her *Chastitie* still; Now our learned *Ecclesiastes* cryeth out, *Vanitie of Vanities, making*

it

it cleare, that although this question could not be answered, yet the might turne *Apostaticall* and *Hereticall*, and therefore concludes it, a *vaine demand*, which produceth not the expected effect. Neither hath our Iesuite spoken any thing to free his Interrogatorie of this iust charge. What he speakes from *Ierome* and *Tertullian*, we deny not, that the way to confute heresies is to bring them to their beginnings, (but this is not the only way;) and with *Vincen-Lyrin*: that heresies had euer their sproute under a certaine name, in a certaine place, and at a certaine time; yet hee doth not say that they are ever knowne to after-times: Nay, we confesse further, that before *Valentinus* there were no *Valentinians*, and before the heretick *Marcion*, no *Marcionists*: But we are able to produce heresies, whose heads they cannot find out, and yet we doubt not but they had an head; and some that they stile *heretickes*, and yet by the confession of their owne cannot bee proved so by this rule; other heresies that are all head, and yet the head of these heresies had a time for revelation\*. We confesse this Rule is not vaine, in respect of those heresies that brought amazement in the Church at their first entrance, and were full growne in their first appearance, as that of *Arius* and the like, as the most reverend Primate acknowledged; yet it is vaine, to finde out those guiled treacheries, that stole in by deceipt.

g Alphonsi de  
Cast. adv.  
Hæretic. lib. 2.  
Acephali, sic  
nominati quon-  
iam simul in-  
surgentes, nul-  
lus reperit esset,  
qui illorum es-  
set princeps,  
atq; magister.  
h Bernard: in  
Cantic: serm.  
65. & 66.  
(Apostolici.)  
Quære ab illis  
suæ sectæ aucto-  
rem; neminem  
dabunt. Quæ  
hæresis non ex

hominibus habuit proprium hæresiarcham? Manichæi Manem habuerunt principem & præceptorem, Sabelliani Sabellium, Ariani Arium, Eunomiani Eunomium, Nestoriani Nestorium Ita omnes cæteræ huiusmodi pestes singulæ singulos magistros homines habuisse noscuntur, à quibus originē simul duxere & nomen. Quo nomine istos titulosve censetis? Nullo, quoniam non est ab homine illorum hæresis, neq; per hominē illam acceperunt, (absit tamen vt per revelationem Iesu Christi) sed absque dubio (vti Spiritus sanctus prædixit) per immisionem & fraudem demoniorum in hypocritis loquentium mendacium, prohibentium nuocere. Reiner. cont. hæret. cap. 4. Inter omnes sectas, quæ adhuc sunt, vel fuerunt, non est perniciosior Ecclesiæ, quam Leonistarum &c. Aliqui enim dicunt, quod duraverit à tempore Sylvestri, aliqui à tempore Apostolorum. Many bare false witnesses, but their witness agreed not together. Mark 14. 56. \* 2. Thess. 2. 3. 6. 8.

Is there no difference betwixt open armes, and secret fraud? betwixt robbing at noon-day, in the sight of the sun, & secret burglaries, when the world is a sleepe? Some like *Cacus* steale heresies into the Church, as he oxen into his Cave, backward, perswading the world, that heresie is driven from that place, where it enters in; others cut in funder the Gordian knots of Vnitie of Faith *Alexander*-like, with down-right blowes and professed opposition. May not a carefull watchman sleepe with security, and not feare the one, when the other will waken him, by his violence and noyse?

And to answer all, this methode (as before was confessed) is good against violent intrusions, which burst forth into loud cryes at their birth, but for those conveyances, which first appeare like an egge, before the Serpent be hatched, it is a vaine, simple, and frivolous ground.

His second Argument to prove this demand is not vaines is because, the *Answerer* his forefathers, masters, and brethren, have bestowed such labour and toyle in searching &

Reply pag. 2. *raising up antiquitie to shape, if they could, a wiser answerer is.*

This answeres it selfe, with a *non sequitur*: Pro: 26. 5.

\* Ioh. 13. 14.

*Answer* a foole in his follie, least he be Wise in his owne conceits, not in his wise interrogations, that like *Caiphas*\* his Prophecies, may come into his mouth by flashes, but in his folly. What if some of ours have thus far descended to your wildom to answer this question? I hope you would have conceived it to be rather *ex abundanti* to stoppe the *fooles* mouth, then to satisfie his demand.

† Gen. 39. 12.

\* Mat. 26. 13.

† 1. King. 22. 13

Some questions are best answered by heeles, as *Ioseph* answered his *Mistresse*†, as poore oppressed christians your *Pandarismes*, by flying out of *Babylon*; Some by silence, as our *Sauour*, the *high priests*\*: Some ironically as *Micaiah Ahab*†: All this, doth not iustifie the Interrogation & free it fro vanitie, because in some sort or other it is answered. It was vsuall with those that could not manifest the truth by solid proofes, to be ever asking questions. So those wretches

wretches that saw *Christs* workes, when they were amazed at them, yet could cry, by *what authoritie* doest thou these things? and *who gaue thee this authorie* \*? Our Saviour answered these questions, by asking another †, what must this justify the cheife *Priests and Elders*? doth this banish vanitie from their lippes?

\* Mat. 21. 23.

† ibid. 15.

I, but this *Demaund* hath troubled their braynes, yea even to madnes sometime k.

k Reply ibid.

What then? therefore no *vaine* demaund? What is this but a *Bedlams* argument? Is this question of such efficiency and working, that it turnes the brayne? I should have expected it in their doctrines, which like *Henbane* and *Hemlocke* produce worfe operations, but this question (alas) what hath it done?

It may be gathered out of their severall answers to the same. in which they not onely contradict one another, but even fight most strangely, each man with himselfe. l

l Reply ibid.

This is no argument to proove them mad, that answer the question, if there be any; neither to free the question that is proposed from Vanitie. *Humanum est errare*, it is mans weaknes that makes him erre, not his madnes: Madnes is never right, how can it then erre? That which is ever a wandring, can never goe out of the way.

Give me libertie to aske, whether contradiction either of ones selfe, or of his owne profession, be a symptome of madnes? If it be not, what doth he gather from his pretences herein? If it be, I dare vndertake to produce, mad Popes, mad Cardinals, mad Bishops, mad Priests, and fine Cloisters as full as *Bedlam* of such commodities.

And here I know not, wherefore I should follow the Iesuite any further, seeing that this which he produceth is nothing to the purpose, being farre from concluding the question, which he pretendeth to justify. But he that hath vndertaken to waite vpon a mad man, must not refuse to follow the wanderer over bogges and mountaines, the high way being seldome his ordinary road. And I



pray you let vs see our *contradictions* and selfe-fight, from whence he concludes our *madnes*.

Surely this man was amazed, and dreamed of warre, where there is most true peace. For *Whitaker* declareth plainly, that the Holy Ghost hath fore-told in Scriptures such an Apostacie and defection, and (saith he) we see it with our eyes, but to inquire of the time when it invaded the Church, *non est laborandum, est hac curiosa & inutilis questio*.

m De eccles:  
cont. 1. quæst.

30.

n Cap: 21.

And in like manner *John Cameron* hath published a Booke in French, translated into English, whereby hee hath prooved it to bee an vnjust proceeding to deny the change happened to the Church, vnder pretence that the authors, time, and place of it, cannot be specified.

o In his answer  
to a counter-  
fite Catho-  
lick, par. 11. q. 24

And also Doctor *Fulke* hereto agreeth, that when the Scripture telleth vs, that the *Mysterie of iniquitie* preparing for the generall defection and revelation of *Antichrist*, wrought even in *Saint Pauls* time 2. *Thess. 2.* it is folly to aske whether suddenly, and in one yeare, all Religion was corrupted; and if *Mr Malone* will have more, hee shall not want numbers of our owne, to witnes our consent heerein.

May not this shamelesse Iesuite blush then to produce *Fulke* and *Whitaker*, and the rest to have answered this question, when they conclude it vaine, and of no necessity, and never dreamed of answering the same. For all the Quotations of the Iesuite out of our Authors doe not expresse one word of answer to his question. *Fulke* speaketh of the time that the Pope began to blind the world, *Napier* of the beginning of the Popes Papisticall and *Antichristian* raigne, *Brocard* of the Popes falling from Christ, *Leigh* sheweth his opinion how long the Popes have beene Divells; *Winckelman* relates the different opinions touching the beginning of the 43. moneths in the 11. of the Revelation, *Whitaker* coniectures at the last true and godlie Bishop of the Ro-

man Church, and so in like manner, the rest of the learned men, mentioned by him; but there is not one of them, whose words he expressly layeth downe, that answers the question. *What Bishop of Rome did first alter that Religion, which you commend in them of the first 400 yeares? or In what Popes dayes was the true religion over-throwne in Rome?* To this question from his owne words, wee may prove a consent, that this observation of times & seasons, doth often sayle, and that they are not so easie to be discerned, as fooles are borne in hand they are. For heerein with the learned Answerer doth Powell, and the learned Whitaker agree, yea so consonant are they in their resolutions, that the learned Answerer in this Iesuites observation seemeth to be spit out of Whitaker his mouth, and Mr Powell (hee confesseth) agreeeth with them.

The difference is not in answering this question, *In what Popes dayes was the true religion over-throwne?* but, *In what Popes dayes did the revelation of the Antichristian tyrannie beginne?* The Iesuite may know there is a distance, betwixt the blading of Antichrist his tyrannie, whereby it became visible, and the power of it: the blading was but a preparation for evill: the power and authoritie it got afterwards, was that which brought these frauds and corruptions in; whereby it appeareth, that there is great difference in these questions, and that worthy Whitaker was no weather-cock, as this Buzard tearmeth him.

Yet notwithstanding, we doe not deny, that as Hectick agues, ( whose beginnings are obscure ) declare themselves to Physitians by divers symptomes of the bodies decay & waste, whereby one Physitian at one time by one signe, another by an other, in a different houre, may judge of the disease, though from divers symptomes, yet all a-right: So have our Divines done; some perceiving the symptomes of Apostacie in the Church at one time, some at another, have declared the appearing of this defection fore-told, some from one Popes tyrannie, some from another.

Some saw this Apostacie by symptomes of notorious pride, as in *Boniface the third*: Others by out-daring impieties, when *Dagon*, images, and idols, were put vp in the Church of God: Others by open vilenes and prophaneſſe viſible to Paraſites p themſelves, when your *monſtra* and *portenta* opened heaven gates.

p Plat. in Io-  
han. 13.

Onuph. annot.  
in Plat: Iohan.  
3.

But what is this to the Ieſuites *demaund*? the queſtion that he is to exempt from vanity, concerneth the time of the *alteration or overthrowe of the true*, or the ſo much commended *Religion of the firſt 400. or 500. yeares*. The Apoſtacie or defection, began indeed in the Apoſtles time, and the ſeedes of Antichriſtianiſme were layde for the fixe following ages 9, and yet no *Papiſt* to bee found; no ſuch viſible *alteration*, that thereby *religion* ſhould bee *overthrowne*.

q See the moſt  
reverend Lord  
Primate in his  
book de Chriſt.  
Eccl. ſucceſſ. &  
ſtatu. pag 16.  
17. 18.

About the ſixt Centurie, ſome of theſe tares began to blade, and yet all the good grayne not vtterly choaked, whereby the Ieſuites queſtion appeareth more vaine. For conſider this Apoſtacie in its beginning, or inchoation, & then it not apparently *altered*, much leſſe *overthrowe* the Catholick *faith*; conſider it in the encrease, & although it aſſaulted *Religion*, yet neither wholly, or in any fundamentall part did it *alter* the ſame: conſider it, when it came to more perfect ripenes, (if there be any perfection in Apoſtacie) as in the latter Centuries, doe not thinke that we conclude the Church of God *overthrowne*, becauſe that Antichriſt playeth the Tyrant therein. So that Mr *Covell* ſayth nothing of the *alteration, or overthrow* of catholick *faith*, when he ſpeaketh of the beginning of Apoſtacie,

His laſt objection is taken from S. *Auguſtine* his rule, that *whatſoever the univerſall Church uſeth*, if no time can be found when that uſe began, it muſt neceſſarily be derived from the very Apoſtles themſelves.

a Reply pag 4.

We need not to queſtion this ground, although S. *Auguſtine* gave this rule not to diſcerne points of faith by, for

for he knew they were in the divine word plenarily contained, but ceremonies and matters belonging to Ecclesiasticall practise. For can we thinke the Fathers in *S. Augustine* his dayes, were so ignorant of the catholicke rule of faith, that they must leane vpon such a conjecture as this, for points fundamentall & of necessary beleife? Shew me one Councell, that decreed any point of faith, by the bare strength of this rule, if you can: I can shew you a point of practise, that had all that this rule could give it, as *Childrens necessary eating the Eucharist*, and yet is rejected both by the doctrine & practise of your Tradition-defenders. Yet may we iustly reprove, this Iesuites assertion, that dare affirme, *those points universally held and practised by the Church, at the time* (as he calls it) of *Luthers revolt*, then which nothing is more grosse; for if he meane the very waiters of the Roman Miltresse (*Syluester Priarius* his representative Church) the Pope and his Cardinalls, they will not be found to agree in the points mentioned, but did differ amongst themselves; And for the Catholicke Church, let him proove it, if hee bee able, for bare words will not sway it. Yet if this will serve their turne, we shalbe able to proove, that in the Catholicke Church, these points were never generally received, take the Church, for the vniversall body of the faithfull, and not for a handfull of Donatisticall Romanists. Nay this may bee manifested by Romanists themselves, who although they yeilded outward conformitie to the practise, and held communion with the Roman Church, have yet notwithstanding loathed the burden, and complained of the tyrannie thereof, as they have expressed in their best and most selected thoughts.

est, & dicimini pastores, cum sitis raptores. Et paucos habemus, heu pastores, multos autem excommunicatores. Et utinam sufficeret vobis lana & lac, sititis enim sanguinem. Ioh: Sansbur: in Poly cratic lib. 6. cap. 24. Romana ecclesia, quæ mater omnium ecclesiarum est, se non tam matrem exhibet aliis, quam novercam, &c. Sed & ipse Romanus Pontifex, omnibus gravis & ferè intolerabilis est &c. Petr. Aliae, de Reformat. Eccles. ad hunc statum venit (Romana) Ecclesia, vt non esset digna regi nisi per reprobos,

Secondly

(Maldon. in 6. Iohan. Aug. de peccator. merit & remiss. lib. 1. c. 24.

t In Rhemenſi Concilio coram Innocentio II. & anno 1137. Bernard. Eri reddenda est ratio de his quæ quisque gessit in corpore suo; heu quid fiet de his quæ quisque gessit in corpore Christi, quod est Ecclesia? Ecclesia. Des vobis et mmissa



Secondly, where he saith, that we have all *ancient Records common amongst our selves, the lives, the names, the nations, tymes, actes, and deeds, both good and bad, of all Popes, so carefully registred, that the least Ceremonies have bene observed, by whom, and when they were first ordained.* u

u Reply pag. 4.

We have some, (God be praised) preserved by his gracious providence, contrary to the desire of their politick Consistory; yet we make no question, that many were lost which would have pleaded for vs, and confounded them, and not a few concealed by them, who were never so unwise (vnlesse by escape) to publish their owne frauds for their enemies advantage. Further it is improbable, that the true Registers of Papall filth, which could not preserve their persons from fire or tyrannie, should exempt their bookes and registries from the flame.

So that there might be crosse-legged Popes, and contradicting councils, in the midst of the Roman Monarchy and yet not delivered to posterity; For they themselves will perswade, that things that are registred in Councils were not done; and why might not we conceive with more truth and probabilitie, that many things were done in Councils, which were never registred.

Thirdly he vrgeth, that *notwithstanding all our curious prying into all sortes of bookes, scroules, papers &c. yet never to this day could any one instance be brought of any Pope, that defined any point of religion, contrary to what his predecessors had before declared; nor of any lawfull generall Council, that ever condemned any article of faith formerly established by others, or yet established any that had bene before lawfully condemned.* x.

x Reply ibid.

Who doth not see that this is a silly shift of the Iesuite, to confound the vnderstanding of his Reader? For to excuse *Liberius* their Pope, that subscribed to *Arianisme*, he puts in [defined.] 2ly to excuse all the rest, he addes [contrary so what his predecessors had before declared] as if any Pope, in the time of lawfull generall Councils did either decree, or declare

declare, any matters of faith in this Iesuites sence. And therefore casting from him, and his, the ragged mantle, by which they would conceale their attempts and presumptions, we first charge them and justly for decreeing new additionall articles of faith, which were at first made practicall in the Roman Church onely, and there but by degrees; Secondly, they obtained the opinion of customes, yet no further but of the Church of Rome, and afterwards, were crowned as of faith, by your non-erring decrees; and by this meanes many came to be of faith in the Roman Church, as it is declared in your whole dozen by the most learned Answerer, which is sufficient I thinke to shew, that you have corrupted the rule of faith?

Who knoweth not, that never any additionall point of popery got strength in a day, in a session of Conncell, in a Popes tyrannie, neither in a whole age. For these supercilious Masters, minding themselves, and their temporall monarchy, not that which concerned the glory of God, the successor began where his predecessor ended, never attempting to decree any point for doctrine, till by secret and mysticall deceit, those false grounds, by the generality of the factious parasites, had bene presented to, and received by some of the sincerer cleargy.

Further, we charge you not for determining against those catholicke fundamentall truthes, which were originally and vniversally received; for this had bene too grosse for the bringers in of the mystery of iniquity; such a worke would have bene espied, the person, time, and place, by whom, where, and when this had bene acted would not have bene hid. But this is not the thing that you are charged with, neither will we say *in terminis* that you are guiltie of it; yet although you have not bene so openly impudent, your practises have not bene altogether exempted from filth, though effected by more secret frauds.

Wee

See the same  
practise of their  
Popes at this  
day in the point  
of immaculate  
conception of  
the blessed vir-  
gin

Wadding:  
secta: Nec cō-  
sultum tunc  
putavit vltimā  
sententiā rem  
definire, aut  
propia opinio-  
ne definitionis  
ferre iudicium,  
quando adhuc  
multos, & egre-  
gios habuit as-  
firmativa fau-  
tores, noluit  
immodicē, vel  
amplius Adver-  
sarios exulcera-  
re &c.

z A. C. his true  
Relations of  
sundry Confe-  
rences. pag. 62.

We know it is impossible that any councils could decree contrary to these new articles of faith, vnlesse they would determine *negationem rei*, before the thing it selfe were knowne or vnderstood, For doe you not charge vs, that our heresies consist in the denyall of many principall points of faith, calling them *negative refutes* z &c ? how then can that be denied by an antecedent Pope, or Council, the affirmative whereof never had birth, but afterwards received life, by customes and decrees of men?

Shew mee a Canon *in terminis* against *Aarons calse*, before it was made and worshipped, or against the doctrine of *Balaam* before it was published, and we will shewe you Popes, and Councils decreeing against traditions of faith, carnall preface, images &c. before they were ever heard of in the catholicke church.

So that this, is but a meere device, to save their credits for although the Roman Apostacy be teene atwell in the corruption of the doctrine of faith, as manners; yet this corruption is by addition, which may be without any such crosse opposition, as the Iesuite doth suppose. For faith being like gold, it may be defyled by addition, or corrupt mixtures, but all the tyranny of the world, or gates of hell, by crosse opposition cannot destroy it.

Yet letting those points which are specified by himselfe passe, it will not be so hard a thing to proove, that councils, which you have accounted lawful, and generall, with your Pope also, have defined contrarie to generall practise and custome of the Church, though not in fundamentals, yet in points of great consequence, as your *Council of Coustance* \* against *Communion in both kinds*, and your *Trent Synode* for *private masse* against the practise of primitive times<sup>a</sup>, not of one particular Roman, but of the vniuersall body of the Catholicke Church, so that there might be as good Musicke made of an emptie ves-

\* *sess* 13.

a De consecr:  
distinct: 1: cap:  
peracta. Pera-  
cta consecrati-  
one communi-  
cent omnes, qui  
noluerint eccle-

siasticis carere liminibus, sic enim Apostoli stauerunt et sancta Romana tenet Ecclesia.

fel.

fel, as the impregnable harmonie you boast of; and though there were no crosse definition against the foundation of faith, yet that Pope is not hid, and Council, which have made that faith from such an interpretation of scripture, which *Scorus* could see no reason, or authoritie for; but what was in the *sic volo, sic iubeo*, of the Roman Church.

b Scot: 4. d: 11.  
q: 3.

But further this Argument may bee retorted in their teeth; if these points were not *ab initio*, but got footing in the Church of Rome, by Papall violence, and decrees of Councils, which were his owne, then they have not the birth of Apostolicall traditions, neither can they bee accounted cheife Articles; but some of the points mentioned, are by your owne thought to be put *Iuris positivi*, which I thinke you will not stretch vp to the Apostles times, as confession &c. & all the rest have bene declared *quibus gradibus* they got footing in the church, by the most learned Answerer, against which the Iesuite hath in the point of Free will spoken little, & to all the rest materially nothing, as wilbe declared in the examination of them.

c Suarez Test: de trip: virt: disput 5. § 4. num: 4. Cum non sit vniversalis in tempore, non potest per se fidem facere catholicam, quæ debet esse æternæ vniversalis.

Now the Iesuite thinking hee hath performed some brave exployt, concludes, (he hopes) with triumph.

If we presse them to name those Popes, who forswore from faith to infidelity, or brought in but one onely article of religion, contrary to that of fore-going ages: because they cannot satisfie our demand herein, it must be shuffled vp under the scarme of a vaine demand d.

d Reply pag: 4.

First we charge them not with decreeing contrary to the foundation *in terminis*, as that there is not one God, three Persons &c. but that they have added to the faith delivered by the Spirit of God, many articles of their owne. Neither do we say that they have forsaken the faith absolutely, (for they professe it) but the purity of it, not contenting themselves with the auncient rule, without mixtures of their own. Such corruptiō, such alteration of the faith they cannot deny, & therefore have laboured to excuse it, that it is not new faith, but a declaration of the old; the birth of

some.



some of which faith was 1500. yeares after CHRIST and his Apostles, had delivered the whole councell of God.

So that the Iesuite hath marched valiantly, and with *Balaam* hath expressed his desire to curse Israell, but all his hope is declared, vpon which he founds his confidence, that because we cannot satisfie his demand, hee is therefore secure, that his demand is not vaine, when as the vanitie thereof maketh it vnanswerable. *St Augustine* thought it a vaine demand to aske, what God did before the creation of the world, and therefore turnes it off with a menacing answer: The most learned Answerer hath the same thoughts of the Iesuites *Quare*, and casteth it off by just exception, and both most rightly; Yet the Iesuite inviteth vs to see

## SECT. II.

[Reply pag. 8.]

\* *How waynelie our Answerer prooeth my Demaund to bee wayne.*



In this discourse the Iesuite is blinded, and wanting reason to iustifie his Demand; he will not want his good friend *Frons abenea* to give some releife vnto his desperate cause.

The Answerer (saith our Iesuire) by a smooth, and wylie sleight shrinketh from the Question a &c.

But how prooeth he this? why, in this manner.

Whereas I demaunded (saith he) what Bishop of Rome did first alter, or corrupt the right faith? He answereth, that it is a vaine demand, so require the name of any one Bishop of Rome, by whom, or under whom, this Babylonish Confusion was brought in. And againe, That it is a fond imagination to suppose, that all such changes must be made by some Bishop, or any one certaine Author.

And

And laying downe this, he incites the Reader to iudge how wide this is from that, which he demanded b.

b Reply ibid.

Which I thinke the learned Answerer will not refuse, for although the Iesuite would have this *question*, which now in his iudgment, is *unreasonable*, to have beene *forged* by the most reverend Primate, yet it evidently appears that it is an vnproportioned birth, a deformed Embryo of his owne conceipt; and that the Iesuite herein is driven, not to *smooth and wylie sleights* for his defence, but to perverse boldnes and open outfaciing; For, first in repeating his owne *question* and *demaund*, *what Bishop of Rome did first alter?* he not onely addes, or *corrupts the right faith*, but shamelesly omits that, which woundeth him to the quicke, *In what Pope his dayes was the true Religion overthrowne in Rome?* Now I would have this Iesuite to declare the difference betweene the bringing in of *Babylonish Confusion*, and the *altering the true Religion*. He proceedeth.

d See the Iesuites demaund.

For (saith he) *had he pointed us out any one Pope that had changed but one onely article of religion, or true faith, or brought in any one error, then had hee satisfied my demaund.* c

e Reply pag. 6.

That which the Iesuite here supposeth, containeth two particulars, first, that we cannot assigne *any one Pope, which hath changed one onely article of Religion or true faith*. Secondly, that we cannot assigne a *Pope*, that hath brought *any one error* into the Church. The first hath received answer in the precedent section: The second, the most learned Answerer hath satisfied in all the Demaundants particulars, shewing, how this Iesuites holy points of Doctrine and faith, are such, as the *Apostles* never knew, the *fa-shers* scarce espied, *good men* alwayes resisted, and which came to receive authoritie amongst *Papalines*, but were alwayes rejected by the *Catholicke Church*; And notwithstanding the Iesuite braves it, there are many other articles pretended by them, to be of *true Religion*, which are

at

at the best, but superstitious and grosse errors, brought in by their holy Father, or his children in after-ages, to the disgrace of the true received doctrine of the Church in the first times.

But that which the Iesuite doth conclude herevpon, is most chyldish, that the *pointing out any one Pope, which had brought into the Church any one error*, would satisfie his  
 {Reply pag. 5. demand 6.

g. Rossett. Art:  
 18. In princi-  
 pio nascentis  
 Ecclesie nullus  
 fuit Indulgen-  
 tiarum usus.

Indeed your Religion consisteth of one point absolutely and simply [Papall supremacy] and we doubt not, but if that were overthrowne, all the Fabrick of your late Roman erection, would quickly fall to the ground; yet the *Catholick* faith is not such, it consisteth not of one only article, neither is it overthrowne by the intrusion of every error; for (this being granted) if we can shew you the time, when *Indulgences* g, or any other error crept into the Church of *Rome*, you must then conclude catholick religion throughout the world was overthrowne; a conclusion forced from flame; And let all men judge, whether this be not a desperate advantage given, to free himselfe from the present danger.

h. Sest. 9.  
 i. De vanitat:  
 scient: cap: 61.  
 Hic est ille  
 magnus Boni-  
 facius, quia tria  
 magna & gran-  
 dia fecit: pri-  
 mum, falso ora-  
 culo deluso Cle-  
 mente, persuasit  
 sibi cedere  
 Apostolatum;

Neither can the Iesuite from his confidence of Roman puritie, glory as he heere hath done, in regard he seemeth to have changed his opinion, before hee printed halfe his booke, curbing his lavishnes, and making the Church of *Rome* free, not from all errours, (as heere he doth,) but from *spots of misbeliefe only*, which I feare, he will be forced to flye vnto hereafter, when hee shall examine his owne iollity in this particular.

For who brought in that doctrine, that the *Pope is Lord over all*? or did extend *Indulgences* to your *Purgatory* flames, but *Boniface* the .8: if wee beleive your owne *Agrippa* i?

secundum, condidit sextum Decretalium, & Papam asseruit omnium Dominum: tertium instituit lubricum, indulgentiarum nundinas, illasq; primus in Purgatorium extendit.

Besides

Besides this, in *Leo* the great his time, it was a note of a *Maniche*, to communicate in one kinde; yet now wee see it is practised by them, which would perswade the world that they are *Catholickes*; and although they may quarrell, that the cause is different, yet they may see the act of omission onely condemned by *Leo* the Pope. Also in the Primitive times, the Sacrament was received by the faithfull in both kindes, in the *Greeke Church*, till *Cassanders* time, in the *Westerne* or *Roman Church* for above a 1000 yeares; and yet in the Councell of *Constance*, *Henricus de Piro* & *Iohannes de Scribanis* styled it *Mos perversus*, and the whole Councell decreed against it.

*Concupiscence* the Apostle calleth sinne, but yet it is now no doctrine of the *Roman Church*, for the contrary is decreed in the *Trent Councell*; And many more may be found out, if I did desire to muster vp your iniquities in this kinde. But it shall suffice for the present to referre the Iesuite, and the Reader, to the *Catalogue* of the right reverend, the Lord Bishop of *Derry*, which when *Mr Malone* or his whole Tribe hath fully answered, I may conceive he had something besides his wilfulness, to breed his confidence in this opinion.

In his examination of the second exception against the Demand, hee hopeth to enervate it by his observations therevpon, the first whereof is, that therein the Answerer supposeth our catholike Doctrine to bee that *Apostasie* which the Apostle speaketh of (1. Tim. 4. 1. 2.) P

ius Sacramenti dispensatione utramque panis & vini speciem omnibus Ecclesie Christi membris exhibuisse. in Concil: Constantien. Sess. 13. apud Binium, n Concil: Trident. Sess. 5. Hanc concupiscentiam quam aliquando Apostolus peccatum appellat, sancta synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod verè & propriè in renatis peccatum sit, sed quia ex peccato est, & ad peccatum inclinat, si quis autem contrarium senserit, anathema sit. o Lib 3. de Antich: cap 6. Catalogus veterum hæresium, quas Ecclesia Romana renovavit, &c. p Reply pag. 5.

k Ser. 4: de  
quadagesima.  
Cum ad regenda  
dum i fidelita-  
tem suam no-  
stris audeant  
interesse my-  
steriis ita in Sa-  
cramentorum  
communione  
se temperant  
interdum ut  
tutius lateant,  
ore indigno  
Christi corpus  
accipiunt, san-  
guinem autem  
redemptionis  
nostræ haurire  
omnino decli-  
rant.  
I Consult: Art: 22, initio. Satis  
compertum  
est, universa-  
lem Christi  
Ecclesiam in  
hunc usque di-  
em, Occiden-  
talem vero seu  
Romanam,  
mille amplius  
à Christo an-  
nis in solenni  
præfretim &  
ordinaria hu-



\* 1. Sam. 10. 11

And here our Iesuite wisely collecteth, for the learned Primate doth neither acknowledge your *Roman Church*, either in Diocesse, or *ad extra*, for *Catholick*, neither your additions & mixtures, for *Catholick Doctrine*, any more then *Saul*\* for a *Prophet*, because he got amongst the *Prophets*, as your *deceits* have crept into the *Creed*: But yet that by your corrupt mixtures and declinings, is truly accomplished that *Prophecy* (1. Tim. 4.) hee makes little doubt. And what abuse is done heerein to your glorious *Synagogue*? why should not false doctrines and novelties fall before the auncient and radicall truth, as *Dagon*† and false gods before the *Arke*? Nay, what doth the learned Primate suppose, that was not deprecatively expressed in your Trent-Councell by a Bishop q of your owne? for if to fall from *Religion to Superstition*, from *Faith to infidelitie*, from *Christ to Antichrist*, be not an *Apostasie*, let the Iesuite declare what it is?

q Cornelius Bishop of Beiton.  
co.

But the Iesuite would faine know, in what sence wee take *Apostasie*, whether as it designeth an utter *Revolt from the faith of Christ*, which the Iesuite is confident they cannot bee charged withall; Because elsewhere the learned Primate confesseth, that men dying (as hee saith) in our Religion, doe dye under the mercy of

z Reply pag. 51. God.

What doth the Iesuite meane by this? Doth he thinke the most learned Answerer [by their Religion] did poynt out *Ignatius* his plat-forme, or the Religion of their *Holies Francis and Dominick*? Were any of their other Religions conjectured at, which are impoyed to frame *Christ a Religion* by policie, that their *Master* might obtaine a *Monarchie* by fraude? Surely whatsoever the Iesuite may conjecture, these will finde but little shelter for their securitie in that *sermon*.

But if this Interpretation square not, who doth hee then meane by men dying in our Religion? if those that lived

lived in the *Roman Communion*, then his collection is wayne also, For who can doubt, that some may be saved there, without casheering of the Apostasie thence; Many followed *Absalom* \*, that were true of heart, and yet the Jesuite will not deny a *Rebellion* against *David*, and falling away of the People from him. The *high places* were not taken away, and yet *Asa's* † heart, and many others (no doubt) were *upright* all their dayes. *Judas* \* may betray *Christ*, and hang; *Demas* † and others fall from heaven to earth; and yet the *Apostles* and *Disciples* adhere to their Master. When the *whole world* in a manner, communicated with the *Arians*, were none safe but *Athanasius* † &c? not those which were ignorant of their heresies, who if they had knowne them, would have abhorred their corruptions? Were all the *Papists* in *Lucene Elizabeths* time damned, which joynd in Communion with the Churches of *England* and *Ireland*? The learned *Primate* is not so vncharitable, as to judge perdition to everie one in the *Roman Communion*, and yet hee doubteth not, but that the *Apostasie* was there.

Who knowes not that the *Roman Pale* includeth a Church, as well as a Faction? and though at the best it bee but a *Pest-house*, as the most reverend *Primate* fitlie styles it, yet hee doth not thinke it impossible, but that some poore Soules, which had more love to *Christ*, then knowledge of the Doctrine of *Papish faith*, might through the mercy of God u escape such infection and

\* 2 Sam. 15. 7.

† 2 Chron 35.

17. \* Acts 1. 18.

† 2 Tim. 4. 10.

C Athanasii  
epist. ad solita-  
ram vitam a-  
gentes: Christi  
fidei, ut  
magnus ille  
Propheta Elias  
abscondeban-  
tur, & in spe-  
luncas & ca-  
vernas terræ  
se se absconde-  
bant, aut in so-  
litudine ober-  
rantes commo-  
rabantur.

Hieronymus con-  
Luciferianus.

Ingenue ro-  
tus Orbis, &

Arianum se ef-

te miratus sit. Gregorius Valent: Analyfil: 6. cap. 4 § Probatio: 4 Novimus &c. cum  
Arianorum perfidia in orbe penè toto dominabatur. † Aug. epist. 162. ad Donat: Qui  
sententiam suam quamvis falsam & perversam nullâ pertinaci animositate defendunt,  
præsertim quam non audaciâ præsumptionis suæ pepererant, sed à seductis, atque  
in errorem lapsis parentibus acceperunt, quænam autem cautâ sollicitudine ve-  
ritatem, corrigi parati, cum invenerint, nequaquam sunt inter Hæreticos reputan-  
di. u Cypr. Epist. 63. 13. Si quis de antecessoribus nostris vel ignoranter, vel simpli-  
citer non hoc observavit, & tenuit quod nos Dominus facere exemplo & magisterio suo  
docuit, potest simplicitati ejus de indulgentia Domini venia concedi, nobis verò non po-  
terit ignoisci, qui pæne à Domino admoniti instructi sumus.

contagion, which is deadly and mortall; whereas the poyson of *Apostasie* will never leave the grand Masters, till it hath brought them to confusion and ruine. And this is all he speaketh for the Iesuite's *Religion*.

But hoping wee will not charge them with an *viter Revolt*, he enquires, whether wee by *Apostasie* understand *Heresies*, which doe not so openly oppose the foundation of Christian faith, but come cloked with *Hypocrisie*, and under the name of *Pietie*? for it wee acknowledge this, then howsoever some *Heresies*, doe oppose the foundation of Christian faith more openly then others, yet all of them doe still come cloked with the name of *Pietie*, and have beene alwayes observed by the diligent watchmen of Gods house in their very beginnings.

x Reply pag. 6.  
y Alphonsi de  
Castro adver.

Hier lib 11. De  
nuptiis. Huius  
haereticis autho-  
res sunt Cata-  
ptryges, quo-  
rum princeps  
fuit Montanus.  
Eundem erro-  
rem postea do-  
cuit Tertullia-  
nus qui est pri-  
us contra Cata-  
ptryges pro  
hac re pugna-  
verat, postea ta-  
men ad Cata-  
ptryges rediit,  
eorum defen-  
dens errorem.  
Bzovius ann.  
171. Porro  
quod dogmata  
Montani atti-  
net, sunt haec  
desiria quae do-  
cebat, secundas nuptias, velut fornicationem damnabat, &c.

How doth this take away the learned Primate's just exception? For while he distinguisheth of *Heresies* that oppose the foundation, some more, and some lesse openly, and all cloked with *Pietie*: and vrgeth, that all these open heresies were observed in their beginnings, what doth hee proove, but that which was confessed before? For wee acknowledge, that *Heretic*, whether more or lesse, openly opposite to the foundation, hath beene more or lesse observed ~~either~~ by the Pastors of the Church: but yours are of an other nature, they were not *Heretics* at the first, but seedes onely, or at least appeared not to be so; but came in as *Pietie*, when *Heretic* was closed and sealed up in a *Mystrie*, and not scene at all.

Besides this, there is nothing vrged by the Iesuite of any weight to take away this Answer. He sayth, that all *Heresies* came cloked with the name of *Pietie*, and for this he bring, three examples to proove his generall conclusion. The first of *Origen*, for the salvation of *Divels*. The second he imputeth to *Tertullian*, which was begunne by *Montanus*, against second *Marriage*. The third, *Montanus* his vigorous fashs.

cebat, secundas nuptias, velut fornicationem damnabat, &c.

x Pag. 6.

Which

Which kinde of arguing, as it is not concludent, (for how followeth it, that because three *heresies* have a shew of Pietie, therefore all ?) So the same makes nothing against the Answerer, it being granted. For who doubteth, that Heretickes have alwayes pretended Pietie, and that their birthes have beene so presented to the world, that they have borne some shew of truth, and further that judgments not divinely enlightened, have received them many times with religious applause ? and yet they have beene resisted and opposed by those which had more cleare eyes, and could see aright. But doth it therefore follow that the bundle of *Heresies* included in the grand *Apostasia* wrought by the *man of Sinne* at different times in a *mysterie*, which must expect a *time* for *Revelation* \*, \* 2. Thess. 2. 10. 6.7. should be detected in the first houre of their birth by circumstances of *person, time and place*.

Many heresies have carried a shew of Pietie ; but some have beene so mystically delivered, that they have received her name. Some with their shewe cannot hide their substance, their expresse contradiction of Scripture, as those of *Origen* and *Montanus*, which displeased every weake eye, and therefore in these circumstances required, might easily be detected; But these *mysticall* ones are of another nature, so cloaked, that their *impietie* was hid, so presented to the world, that they are accounted *Pietie*; if you demand their *mother*, as the *Saracens* *Sarah*, they dare cry, the *Church*; if their *Father*, as the *Pharisees* to *Abraham* \*, they dare looke to *heaven*; if you question their *Antiquity*, they (like the *Gibeonites* †) pretend the *Apostles* and plead the *Apocrypha*: if *Universallitie*, they are *travaylers*, and as they say throughout the *world*, yet this is but *Orbis Romanus*, the *Roman Church*. Doe you thinke these *Vagrants* and *Wanderers* which can bush and brake for their owne safetie, are so easily detected, as those down-right youths, which in their first appearance tell what they are by their face and complexion.

\* Anselmus in. Theiss. 2. Mysterium, quia viderur occultum: quia tales operarii ostendunt se velut ministros, aut famulos Christi, cum revera sint ministri Antichristi: Nam iniquitas eorum est mystica, id est pietatis nomine palliata.

\* 1oh. 8. 39.

† Josh. 2. 3. 16.



\* 1. Theff. 3. 7.

† Psal. 137. 9.  
c. The most re-  
verend the  
Lord Primate  
his Answer.  
pag. 2.

d. Page 6.

\* 1. Theff. 3.  
d. 3.

a. Præcolus &  
hæc hæc

Is there no difference betweene a face muffled with pretences barely, and painted with equivocall colours? It is not pretending *Pietie* in *heresie*, neither muffling in part, that can give it libertie to keep station in the Church of God without controule, but when *Pietie* is pretended, and *Heresie* getteth in by protection thereof, closed vp and vnespied, this is *Iniquitie* in a *Myserie* \*. Whereby we see, that the Iesuite hath not touched the most learned Primate his answer, who for open heresies, (which like *Edom* cry out against the Church of God at their birth, downe with it, downe with it even to the ground †,) confesseth, that the impietie thereof is so notorious, that at the very first appearance it is manifestly discerned c.

And whereas he dare challenge his *Adversaries* to give true instance so much as but of any one knowne and confessed *Heresie*, which was not at it first as *vulging*, contradicted by some one or other Pastor of Gods Church, how cunningly soever it came muffled in the mantle of *Pietie* d, making it as a thing impossible to be performed: Heereby every man may perceive that the Iesuite is willing to close his owne eyes, ypon condition he may pull out other mens. For otherwise dare he be so bold, as that hee should deny this *Apostasie* to have come into the Church without resistance; when the spirit of God doth declare, that the bringers in of it, must have a time for detection, not being opposed in the beginning, but revealed and consumed \* afterwards?

But leaving this; what the Iesuite desires here, was performed to him by the Testimony of *Bernard* and *Rainers* in the Answer to the first Section, concerning the *Apostolicall* and *Crosses*, whom they have accounted & concluded for *Hereticks*. Yet because this point may be more fully answered, I will out of their owne authors gratifie him further in this particular.

And first from *Præcolus* c the *Aquary* are knowne and confessed *Hereticks* and yet *quis hujus heresiæ author fuit*,

*Ex quo tempore caperit, nemo est qui indicat.* Here the Iesuite must send for Saint Bridget; for he will neede a Revelation in regard that as *Prateolus* acknowledgeth their first beginning is vnkowne; So *Alphonsus de Castro* cannot finde any throughout all the Ecclesiasticall History, which opposed their Heresie at its first divulging, and therefore runneth vp to the institution of the Sacrament, and makes *Mattheus, Marke, and Luke*, the opposers. A strange thing that this heresie concerning the Sacrament, should have birth before the Sacrament was instituted, or the institution thereof published by the Evangelists. The *Prædestinari* are reputed by your owne *Hereticks*, yet *Alphonsus de Castro*, notwithstanding his search, cannot finde their Author, and *Prateolus* telleth vs, their Captaine is not knowne. So also the *Abstinentes* were taken for no better then Hereticks, and yet you are so far from discovering the time of their birth, that their spreading is not remembered, as your *Prateolus* observeth. Multitudes of this kinde might be produced, but these shall for the present suffice in answer to the Iesuites challenge.

*Hee secondlie observes, that the most reverend Primare* his distinction of such like Heresies; and that *Apostasie*, serves his turne nothing at all, forasmuch as it hath no ground, nor foundation which doth not proove more strongly against his part, then against vs. This distinction will preface as ill to Rome as a Comet, if you faile to proove what you so confidently affirme. But to make it good: First he demands what can be inferreant of those sayings of the Apostle, which we may not with farre more probability apply to himselfe, and to his Reveling Religion, &c. rather then those ancient Fathers, and holy Doctors of the Primitive Church, whom he himselfe, though elsewhere hee censures them to have bene godly men, yet in this place would have vs to thinke, that they were of those who make lyes in Hypocrisie, and had a hand in bringing in of damnable *Apostasie*.

diogenes

C 4

Secondly,

f *Alphonsus de Castro* adv: hære. lib: 6. De Eucharistia. Adversus huac enotrem tres Evangelistæ pugnant, Mattheus scilicet Marcus, & Lucas.

g Idem lib. 12. de Prædestinatione: Quis autem fuerit huius hæresis princeps, Sigbertus subticuit, nec ego apud aliquem alium reperi.

h *Prateolus* Elench. Hæret. Quis eorum Dux & institutor fuerit, nescitur.

i Ibid: Abstinentes quo tempore viguer, non meminit Philastrius.

Secondly he saith; *That our Answerer and his mates did in their foreleaders Luther; and Calvin, revolt, and depart from the Roman Church, yea from all the world, is voluntarily acknowledged by Calvin himselfe. For which cause wee thinke that wee may with reason, hold*  
 x Reply pag. 6. *them, guiltie of Apostasie indeed.*

In all which observation wee finde him to charge vs, first to further that mysticall iniquitie rather then those auncient Fathers of the Primitive Church: Secondly, that wee did revolt, and depart from the Roman Church, and are guiltie of this *Apostasie*. But if all this were as true faith as the Iesuite professeth, how maketh it to the overthrow of the exception? A deepe charge, but nothing to the purpose; For the question in controversie is not who brought in the *Apostasie*, but whether there bee such an *Apostasie*, that concludeth within it, many Heresies like *terra filij*, begotten wee know not by *whom*, borne wee know not *where*, nor *when*. The learned Answerer saith there are such; and the Iesuite saith nothing materiall to the contrary; and therefore the demand, to finde out all heresies, onely by *person, time, and place*, must remaine vaine and ill-grounded still.

But whereas the Iesuite by wrastring and struggling, thinketh his demand is made good, if he can cast this *Apostasie* from themselves and Rome; it maketh nothing for him, but altereth the question, as if his demand (excepting these mysticall iniquities) had desired by circumstance of *person, time, and place*; to have pointed out all other heresies onelic. And who doth not see this defence erected by the most learned Answerer for the Catholicke faith impregnable, and so far without his shot, that he would fasten falsehoods which are ridiculous vpon his learned pen; that hee might with some shew and advantage fight against the same? For who chargeth

chargeth the *Fathers* that they *speake lyes in hypocrisie*? let him point out the place it hee can, in which the most reverend Primate would have them thinke that they were of those, or such kinde of men. Hee telleth vs indeed, that when the seeds of mysticall iniquitie were a sowing, they (the *Fathers*) that kept watch and ward against the one (open heresies that oppose the foundation) might sleepe, yea peradventure might at unawares themselves, have some hand in bringing in this Trojan horse commended under the name of Religion! &c. But is heere any thing that attempts to perswade you, that the fathers *speake lyes in Hypocrisie*? or doth crosse that testimony, which elsewhere hee hath given them for godly men? what is affirmed here, but that the fathers looking alwayes to the advancement of Religion fought courageously against all that openly crossed the same, yet might (which is not absolutely affirmed but) *peradventure sleepe*, whilst poysonous seeds that carried a semblance of Devotion, were sowed, or have some hand *unawares* (no way intending hurt, but good to the Church of God,) to bring them in? And that there is nothing spoken to the derogation of the Fathers pietie or godlines, I thinke any man, but *Mr Malone*, will easily conceive. For what offence hath this learned observation committed? Is any ignorant, that wicked wretches may bring good to the Church, who never intended it, as *Iehu\**, *Iudas* and all preachers for gaine, &c. and that good men might trouble the Church, and broach errors in it, and thinke thereby they have done God service as in *Iraneus*, a *Cyprian* &c. and yet some of them have beene by your selves acknowledged for Saints and Martyrs?

But while the true mens cause is pleading, the Theiste must not escape; We acknowledge it an easie matter to excuse the Fathers of this Apostasie: but how will *Mr Malone* free his owne? For although

1 Page 2

\* .King. 10  
18. 31.

m Euseb. eccl.  
hist. lib. 3.  
nibid. lib. 7.

hee



1. Tim. 4. v. 3.

o Reply pag.  
306.

p Absurdum est  
postquam dis-  
cessionem à to-  
to mundo face-  
re coacti sumus  
inter ipsa prin-  
cipia alios ab a-  
liis dissilire  
Cal: p. 141.  
q Reply pag. 6.

r Aug. de Bap-  
tism: Donat. lib:  
5. Cap: 1.

Ap. tit. l. i. m. c. i. n. i. (sacilegiū omniū scilicet regis, si nulla sit causa supradictis)

he may dare and outface much, yet it is manifest, that their cloystered cattell and those of the like hiew, are pointed out by the Apostle to be principall Engineries for bringing it in. And this is so plainly descried, that every simple lay-man by this place\*, can paint them out; for how are those *Hypocrites* which *speake lyes in Hypocrisie* by whom this *Apostasie* shalbe broughed in, discovered, but by these two open and declaring notes of *forbidding marriage* and *abstainning from meats*? Things which agree so fairely, with the cloystered and *Romish* Cleargie, that if we should plead any interest therein, we should be cryed downe for sleepers, whilst this *Towre* was in building. And although we are charged with *Apostasie* by the Iesuite, yet being examined by the *Apostles* notes, wee shall escape very well. For *M. Malone* knoweth, that *Delectus ciborum* is no article of our Creed, nor point of our practise. And from the second marke, he hath better reason to excuse vs, for I cannot doubt, but hee that knowes our wives haue *kirtles* o, hath surely observed that our *Preists* have *wives*.

But (let the *Apostle* vse what notes he pleaseth) the *Iesuite* will prove that we are guiltie of *Apostasie*, how? because wee have *revolted and departed from the Roman Church*, for which he vrgeth *Calvins* p confession; but if here be not *lyes in Hypocrisie*, where are they to be found?

For that which he cites from *Calvin* acknowledgeth onely that *they were forced to make a departure from the whole world*, when as the Iesuite would have him that died long before the most reverend Primate was borne, *voluntarily to acknowledge that the learned Answerer &c. did depart from the Roman Church* q: But pardon this escape, Is there no difference, to be forced to depart, and voluntarily to make a schisme r, to be driven from you by your corrupt doctrines, that you will not reforme; and with pertinacy and wilfulness to embrace heresies? Wee

have

have washed alone because you will not be cleane, and because your *Naaman* will not wath in *Jordan*, must we ad here to your *Leprosy* still? He is the Schismaticke that causeth the schisme, and we are confident, that it was no more revolting<sup>u</sup> for vs to leave your corruptions, then for the *Exorcists* to fire their *bookes* \*, and to reject their impieties.

And although I will not deny but we were in this manner forced to forsake your corruptions, yet our Iesuit proves it but vntowardly by *Calvins* confession, for if the world and the Church of *Rome* be the same with the Iesuite, why might not we conclude, from his *Baptisme* and entring the *Cloyster*, but by vowing to forsake the world in the one, and departing from it in the other, hee hath revolted and apostated from the *Roman Church*, his Catholicke Brethren? But is not the Iesuite pittifully distressed that would from a Schisme falsely pretended to be confessed by *Calvin*, prove vs guiltie of the grand *Apostasie* mentioned by the *Apostle*?

Now the *Iesuite* thinking that wee would have swallowed his follie; and answered him some other way, labourereth to prevent vs, by crossing that which his Conscience told him, would make for our just defence, for saith he, *Neither can it suffice them to say that they departed from the Church of Rome, because she her selfe had gone out of the true Church, unlesse they declare vnto vs, what true church that was, out of which the said Roman Church departed* x; \* *Act* 19. 19.

As if this were hard to be done; What is the Catholicke Church? doe you know it? not that pretended one contracted in a small compasse by Roman ligatures, but that trulie Catholicke dispersed over the face of the earth †: This is that you have false from, and like *Donatus*

† *Christus prior secent; neque enim hominis consuetudinem sequi oportet, sed Dei veritatem.* x *Reply* pag. 7. † *Caland. consult* art. 7. *Veteres potissimum Catholicam dictam volunt, quod per universam orbem diffusa sit.*

Alphonſi de Caſtro adverſ. Hæz: lib: 5. de Eccleſi: Ab Eccleſia ſe diviſiſe, dicens in ſola parte Donati eſſe veram Eccleſiam, in alijs autem partibus, quæ Cæcilianus favebant, non eſſe Eccleſiâ, quia eſt ibi aliqui eſſent boni, & communione tamen malorum maculabantur, & ita Eccleſia peribat.

But our Jeſuite ſayth, *that we are ſo far from diſcovering any ſuch thing, that a prime Doctour † of ours confeſſeth, that the Roman Church held ſtill Communion with ſome other Churches, that never fell into error.*

We find not this in the place alledged; but allowing it to be ſo, why might not a perverſe company hold Communion & outward Conformitie with the true Church? You make *Iudas* an Hereticke; wee thinke hee was ſcarce ſo good, and yet how long in this Hypocriſie did hee keepe Communion with the Apoſtles? *Arius* was worſe if it were poſſible, for as the firſt would have diſſolved his humanity, this attempted with groſſe conceits againſt his Divinity, and yet his Communion was Catholicke, and in outward appearance, he and his conſorts ſubſcribed to the Nicene Creed. If this be all that you can ſay for your faith, that you have held outward Communion with the faithfull, it doth little avayle; For a theiſe may be with true men, and Heretickeſ with them that profeſſe the faith; and the Divell himſelfe among the ſonnes of God; nay, preſent himſelfe before the Lord.

But an other † of the ſame ranke, telleth vs, *that the Church of Rome hath ever continued after a ſort in profeſſion of the*

*Bellar: de eccl: mil: lib: 3. cap. 5. Neminem poſſe, etiamſi velit, ſubſiſte Chriſto, & communicare cum Eccleſia cœleſti, qui non ſubſiſt Pontifici, & non communicat cum Eccleſia militante, viz: Romana.* † Doctour Feild in his Treatiſe of the Church. lib. 3. cap. 13. cited Reply pag. 7. a Socrat. eccl. hiſt. lib. 1. b Carron. in ſum: Concil: pag. 39 Unde cum conſilio inter ſe habito, acquieſcunt ad ſubſcribendum manu ſolâ, non mente. \* Job 2. 1 † Maſter Bunney in his treatiſe tending to pacification. ſect. 14. pag. 89.

*faith,*

faith, since the time that by the Apostles it was delivered to them &c. And hath also in some manner preserved &c. the word, and Sacraments that Christ himselfe did leave unto vs (All this will not make Rome Catholicke, or free her from Apostasie & backsliding) which surely is a very speciall blessing of God, and an evident worke of the holy Ghost, from which confession our Iesuite inferrs, that the Church of Rome, her enemies being Iudges is cleerely freed from all suspicion of Apostasie, and is confessed to have held faithfull Communion with the true Church of God. c

c Reply pag. 7.

But all this foolishly, and without ground, even by the judgment of as cunning an Arguer as himselfe, Parsons the Iesuite, for hee doth not thinke *Mr Bunny* to kinde, as the Iesuite would have him, neither doth he pick out of those words any such conclusion, as heere is pointed out unto vs, which I have no cause to thinke hee would have omitted, if the words would have afforded any such thing.

Yet we must consider that *Mr Bunny* was a *Pacificator*, and would speake as much, as possibly he could, if not more then was fit, for perswading vnion betwixt Rome and other Churches.

Moreover, all the good he speaketh of the Romish church is, that after a sort they continued in the profession of the faith which might have beene spoken of the *Arians*, *Nestorians*, *Pelagians*, & the most heretickes; that did not utterly cast of the name & profession of Christianity, for which of them after a sort, did not professe CHRIST to be the *Messias*, the Saviour of the world.

Further, in some manner it is preserved the word, and sacraments, but in such a manner, that may stand with Apostasie; The word they acknowledge, but with Additions traditionall & written; & the Canon so corrupted must not speak, but with a tongue of the Pope's making. The Sacraments they reject not, but deny the People in the Eucharist the cup, & the other they have corrupted with many mixtures whereby

d Parsons Resolution in the second part of his Preface to the Reader.

It is such a Pacification, as the high Priests of the Iewes would have made with the Apostles after they had whipt and beaten them, upon condition they should neither teach, nor preach any more the Doctrine of Christ.



whereby it appeareth plainly, that they have fallen from the auncient puritie embraced by the Roman church, and that after a sort and in some manner onely, they have had Communion with other Churches, the word and sacraments being preserved, not from their desire so much, as from the blessing of God. For if they might have done all at pleasure, the word of God had bene changed for *Evangelium aeternum*, c, and what doe you thinke would have become of the Sacraments? So that the Answerer his worke, neither totters, nor wants a supporter as yet.

e Vide hist: explic: reverendis  
fumi domi: Pri-  
maride success:  
& stat: Eccl:  
cap: 9.

His third observacion is, that the most learned Primat, will not have those opinions wherein we differ from him to be Heresies, but onely a kind of still creeping in Apostasia hooded with the name of Religion and semblance of Devotion, and therefore presenteth himselfe so be excused from discovering unto us the author, & time of their beginning. Againe, he chargeth the learned Answerer page 12. to denounce their opinions Heresies far spread, and of long continuance, which he imputeth to forgetfulness, till hee remembreth himselfe, that they are not exempted from being Heresies by the Answerer, but from being such, as doe openly oppose the foundation of our faith. So that these sayings may stand well together, notwithstanding any thing, he hath as yet vttered. But he telleth vs, if the differing points be heresies, that never any did more openly oppose the foundation of faith then they. And to prove this, hee produceth the point of adoration of the hoste in the Sacrament, of which he maketh no question, but every man will easily understand, that if Hell were raked up, a more noxious Heresie could not be found &c. and therefore it seemeth impossible in this Iesuites judgement, that any Bishop of Rome could be able to perswade such an impietie &c. without being manifestly discerned.

e ibid.

b ibid.

That thus grosse and idolatrous Practise of Adoration of the Host is founded vpon a grosse and hereticall foundation

lation is not denied by the most learned Answerer; Neither doe I thinke any man will otherwise conceipt thereof, and yet by this concession, the Iesuite getteth no ground for his inference therein; For suppose, this doth fight against Gods divine truth; and in as violent a manner as the gates of *Hell*, or power of *darknes*, it followeth not that every man will easily espy it. *Serpents* are not seene in the egges, though in their growth they are full of *horror*; and the most dangerous opposall many times proceedeth from an *Ambush*, and not from the *Army*. Who knoweth not, that the fowlest *Divell* may appeare the fairest *Angell*; the loosest *Abbesse* may be inclosed in your chastest *vestment*; the most licentious *Nunne* be esteemed a *Saint*; and the most trayterous *Iesuite* face it like a *Subiect*?

Besides, we know, that *Heresies*, which in their nature might be damnable, and destroyers of the foundation, to their receivers, many times appeare not, neither are they esteemed so vile: And *Heresies* that are accepted deadly at one time, and to some receivers, have bene but staynes in others, when the intention of the receiver was considered; As *Cyprian* his rebaptization. So that *Eros* concerning the proceffion of the Holy Ghost from the Father, and not from the Sonne, is fundamentall in its owne nature although to the *Greeke Church* that hold not thereby the inequalitye of the persons, it is no fundamentall *Heresie* at all; So many might adore *CHRIST* inre-

i Rhem: anno-  
ta: upon the 2.  
Thess: cap: 1.  
vers: 6.

The mystery of iniquity is commonly referred to Heretickes, who worke to the same, & do that that Antichrist shall doe, but yet not openly, but in covert, and vnder the cloake of Christs name, the scriptures, the word of the Lord, shew of holines, &c.

k Lomb: lib: 1:2  
distinct: 1:1. Sci-  
endum est sa-

men quod Graeci consentiunt spiritum sanctum esse filij, sicut & patris, quia & Aposto-  
lus dicit, Spiritum filij; Et veritas in Evangelio, spiritum veritatis. Sed cum non sit al-  
iud spiritum sanctum esse patris vel filij, quam esse à patre et filio; etiam in hoc in e-  
andem nobiscum, fidei sententiam convenire videntur, licet in verbis dissentiant. Bellar:  
De Christo, lib. 3, cap 27, Respondeo igitur cum Bessarione et Gennadio, Damascenum  
non negasse, spiritum sanctum procedere ex filio, quod ad rem attinet, cum dixerit, Spi-  
ritum esse imaginem filij et per filium esse: sed existimasse, ratiis dici per filium, quam  
ex filio, quantum ad modum loquendi, propter haeresim Macedonii, et Eunomij, &c.  
Tolet. in Iohann: cap. 15. annot: 23. Græcus intelligens spiritum sanctum procedere per fi-  
lium, quod non aliud significat quam quod nos dicimus,

giving

ceiving the Sacrament, that never thought of his bodily presence by *Transubstantiation*, nor dreamed of your Wafer-god, nor your *Priest able to create the Almighty*. Moreover the *Reall presence* may stand, and yet you may be *Idolators* in adoring the *Host*; And in Substance the *Host* may be but onely *bread*, and yet *Christ* be present in the *Sacrament*, and in the same manner as the Iesuite hath confessed! the same. But this point is considered elsewhere, and therefore may be heere omitted.

1 Reply pag. 44

\* Mat. 13. 36.

27.

Secondly, the question is not about the earing or blading of these tares, for every man can tell this, even hee that asked the question, *unde Zizania* \*, he knew the tares and saw the blade, but not their teeding time; this is a question for the Lord onely to answer, who seeth the secret working of enemies against his kingdome, and not for the servants to lay downe.

The *Plot* of powder-Conspiracie in the first conception, if it was not observed of the *Watchmen* of our *Israel*, yet in the blading it was espied, and the *Plotters* choked before Harvest. Many *Heresies* have beene plotted by the *Divell*, by *Antichrist*, but spread abroad by their *emissaries*, frogges, locusts, with their croaking *Rhetoricke*. And suppose our learned Answerer knew not all the plots in *hell*, and *Rome*, yet he hath layde downe the spreading of these damnable *Heresies*, when the Church was first troubled with them, and when they received strength and humane confirmation.

So this Iesuire closeth vp all, and finding he hath sayd little to the purpose, he adds, that if *all alledged* by the learned Answerer *were suffered to passe*, it is but *mights bee* or *peradventure m*, which he taketh to be of little force; But it followeth by this his confession, that his demand is not absolutely exempted from *Vanitie*, but lyeth within the compasse at least of a *mights be* and *peradventure*, to be foolish and ridiculous: Whereby we may inferre, that this *unwise man*, his owne mouth being his Iudge, doth not

to Reply pag. 8.

not know, nor this foole understand the infallibilitie of those things, which hee would have vs to be wise in at last.

The third Answer pleaseeth not the Iesuite (vizt.)

*The originall of errors is oftentimes so obscure, & their breed so base, that no Wiseman will marvelle, if in tract of time the beginning of many of them should be forgotten. And what of all that?* saith our Iesuit. Sufficient I thinke to declare the vanitie of the Iesuites demand; for if Heresies be obscure in birth, and oftentimes not taken notice of; or if taken notice of, yet by the espies not judged worthy of a Register to continue their memory, but barely of a contempt, then it must of necessitie follow, that that demand is vaine, which presupposeth the Church to take notice of the father of every bastard doctrine, and to keep Registry therof, as she doth of those sacred truthes which were legitimately declared to the Church.

a The most reverend the Lord Primare, pag. 2.  
b Reply pag. 2.

I but although they be oftentimes so obscure as this man saith, must it follow, that they are alwayes so? p

prohibe

No, it must not. But it is no strange thing, that when your wisdom cannot answer, your wits should be amazed; and although the wise Answerer hath endured many of your bolts, with this answer he hath choked you with the feathers: for he standeth not in need of any such universals; if some Heresies are of this temper it is sufficient; & if you cannot manifest, that every heresie declareth it selfe in its birth, and is registred to Succession, then that cannot be excused from vanity, which requireth for detection of every Heresie in your Church, their beginning, with the circumstance of person, time, and place.

*Arians, Manichees &c. are diligently recorded* (saith the Iesuite) why should not those *where with he chargeth us have bene more notorius?* q

q Reply pag. 2.

He doth not rest heere, but as if all his skill were in demaunding,

D



ribid.

manding, he asketh; *Above two hundred Heresies have been gainsayed by the skilfull watchmen &c. what Doubt our discoverer gainsay any of those supposed heresies by word or writing?*

This Crambe is but of small vawew; all this hath beene answered before; the effect is this: Every Heresie in it's birth appeares not, but some expresse their venomous disposition afterwards. Who knoweth not, that these base birthes which are generated *ex putredine*, are never taken notice of, till they reveale themselves by their filth and motion? And have you not been faint to derive the Pedigree of some Heresies from the Divell?

See Bern cited  
before in the 1.  
Section.

Besides, *is it a good Consequent*: Some Heresies have beene detected in their beginnings with the circumstances of person, time, & place; therefore those which have not in like manner beene made knowne, are no heresies? Are not false doctrines, many times like false *Christians*, like *Hypocrites*, who are often accounted the best of those which professe righteousness, when as afterwards *Judas* is detected & their fraud is apparant? were all the Iewish corruptions before our *Saviours* time unvailed? was the curtain of painted appearance drawne aside among the *Pharisees*? were not many good men deceived by the, as *Nicodemus* that entred their order? who espied their painted *Hypocrites* till *Christ* layd them open in their colours, making them appeare to every pur-blind eye what they truly were? Our *Iesuite* to prove his demand hath produced two places, first *Isaiah*, 62. 2. And what saith the *Prophet* there? The *Iesuite* I thinke suspects the strength of his quotation, or otherwise he would have layde downe the words nakedly and not with his glosse. *I have set watchmen upon thy walles, O Ierusalem, which shall never hold their peace day, or night.* These are the words, but not one syllable, that they should cry out still upon every arising error, or Heresie. Nay, what is here to confirme that which he would prove? God giveth his Church faithfull watchmen,

\* Iohn, 3, 1.

\* Repl: pag. 3.

men, that will neither day, or night, be idle and keepe cloyster, but will labour to build vp *Ierusalem*; still God make it a *praise* of the earth. But, (alas) what is this to the roote of Heresies? to the circumstance of their elpy-all?

The birth of every Prodigy is not observed in the *shep-herds Calendar*, but of *Comets*, & those which are of like nature; neither is every Heresie detected by the Iesuite's rule, but such, as in their first appearing shew themselves to be against faith and good life, as *Augustine* saith in the words alledged.

uepist: 119. cap  
19.

Who knoweth not, that *little clouds* may end in *stormes*, which without an *Elias*\* cannot be suspected? Yet must God faile in his promise, for his servants not espying the tarefower? The Apostle that could cry\*, *quis idoneus ad hoc?*\* did not thinke the perfection of Pastors such, that completely they might performe every circumstance, which their Office doth require. If God give faithfull watchmen that will not be tongue-tyed in Gods service, nor cease to sound, when the enemy approacheth, this is sufficient to repute the watchmen faithfull, & to free their soules: For God requires not the trumpet to be vsed, before the enemy be espied; & when your cunnings appeared trechery, they have not wanted opposers in all ages; so that herein God hath no wayes failed his word.

\* 1. King 18.44

\* 2. Cor 2.16.

For the other place, *Eph. 4.11.* it maketh no better to his purpose; for who denyeth, but *Christ* gave *some Apostles, some Prophets, & some Evangelists, & some Pastors and Teachers*? but to what purpose? to espy the person, time, & place of hereticall beginnings? no, but for the perfecting of the *Saints*, for the *workes of the ministry*, for the *edifying of the body of Christ*\*, which might be effected by the faithfull resisting of heresies by scriptures, although their beginning, time, and place should be *unknowne*.

\* Eph 4.12

For *S<sup>t</sup> Augustines* words, they are true, & make nothing against the Answerer, for if every Pastor ought not to passe

over in silence their manners and doctrine, which be against faith, and good life but should labour to disgrace and condemn the same: much more this will be required of the Church in generall, but they must appeare first to be so.

\* Acts 13. 8. 10

Paul did not bitterly enveigh against *Elimas*, till he appeared the child of the divell\*, & resisted the freight wayes of the Lord. Neither are mens opinions resisted till they appeare hereticall, for otherwise every Pastor should be *Iohannes ad oppositū*, fighting with his own shadow. It is for Christ, that knoweth the secret of hearts to say that *Iudas*

\* John 6. 70,

is a divell\*. And to as much purpose is Dr *Fulke's* confession, That the true Church hath resisted all false opinions with open reprehension. This no man denies; but, first they did appeare to be false opinions. Besides, cannot heresies be resisted without naming their beginning, time & place? Yes no doubt, as openly as *Luther & Fulke* have resisted your errors, whose beginnings you say, they know not; or you the *Leamisite*, whose genealogy your great Inquisitor *Reinerius*\* could not find out. So that the Iesuite may perceive, it is no gross assertion to avouch such horrible errors, as their opinions are, to have assaulted the Church with most secret & mysticall fraud, although the beginnings of many of them may be obscured & hid, But that ever we said, they conquered the whole Church, that they obtained universall estimation of true faith, without being either contradicted, or as much as once observed by any Watchman whatsoever, this is no better then Iesuiticall juggling, there remaining no truth in the same.

\* See this alleged in the 1. Section,

And now, as the learned Answerer hath proved this question or demand to be vaine, so here he goeth further to demonstrate the same by particular illustration, shewing that the same things which they desire of vs, cannot in the like case be performed by them. And first saith the most reverend Primate: We read that the Sadduces saught, there were no Angels: is any man able to declare unto vs, under what high Priest they first broached this error?

To this he maketh a twofold Answer, one of them is, that

that if the certaine time of the beginning of this error of the Sadduces were not knowne at all, little could that avails, when as the like circumstance of time, is urged onely to finde out the truth of an matter in controversy &c. which because you assume we, who deny the same, doe urge you to point vs out the time when, &c. but that the Sadduces taught that errour, there is no doubt, nor controversy, it being plainly testified by the scripture. y Which is but a vaine & simple straine of the Iesuite y Reply pag. 8.

For how can it be, but the reason must be alike in all, even in those, which be not declared expressly in scriptures, as those that are? And it is as plaine that you teach those particulars by your selfe proposed, as the Sadduces did, that there was no *Angell*; So that if yours cannot be adjudged Heresies by GODS word, vnlesse they be revealed by the circumstance of person, time, and place; Why should this opinion of the Sadduces by strength of scriptures, and other grounds be judged and concluded to be so? For otherwise, if any *Nathaniel* (in whom there was no guile\*) should have preached against the Sadduces, before *Christ* revealed the same, that they had beene Hereticks, for denying *Angels* and the *Resurrection* and convinced the for such by the scriptures; doe you think this trick of Popish deceit would have exempted them from censure, or preserved them for Saints? Surely if this *Iesuite* enquired after truth, he would not thus spend himselfe with vaine delayes and exceptions: If a *Sadducee* should now appeare and teach the same doctrine, as *Pope Iohn* & the *XXII*th did, how would hee stoppe his mouth?

\* Iohn, 1. 47.

2 Concil: Constantin: Sess: III.  
Item quod dictus Ioannes Papa vigesima tertius saepe & saepius coram

diversis praelatis & alijs hostibus & probis viris pertinaciter, diabolo suadente, dixit, asseruit, dogmatizavit & adfluxit, vitam aeternam non esse, neque aliam post hanc; quin imo dixit, & pertinaciter credidit, animam hominis cum corpore humano mori & extingui ad instar animalium brutorum; dixitq; mercedem semel, esse etiam in novissimo die tribuere resurrectum, contra articulum de resurrectione mortuorum. Quodq; de premissis fuit & est dictus Ioannes Papa apud clerum & populum graviter diffamatus. Sicq; ut praedictum fuit dictum, tentum, creditum, & reputatum; diciturq; tenetur, creditur, & reputatur palam, publice & notorie.



Do you thinke, that he would be forced from necessitie to vrge the *Scriptures*? Why, the Iesuite vrgeth them heere: And I doubt not, but hee could be content with them in other matters also, if they would afford them the like shelter.

But those that are strangled, must needs make mouthes, though they can speake nothing to the purpose; and our Iesuite would seeme to defend that, which he knoweth is impossible by his grounds to be made good: So that you may hereby perceiue, that we can expect from him, nothing but slippery euasions for his owne advantage, for if he be not able to answer what is proposed, then what is brought in against him is nothing to the purpose; labouring to frame a pretence for vpholding of that which hee with no truth is able to iustifie.

For his other answer (viz.) *Any man that hath read the thirteenth booke of Iosephus &c. may easily declare, how the Sadduces broached both that, and the rest of their errors vnder the high Priest Ionathas Mashaheus, who began his raigne about 163. yeeres before the birth of Christ, and reigned twenty. a*

a Reply pag. 2

Whatsoever the Iesuite pretends, there is not one word in Iosephus, whereby he can prooue the beginning of the Sadduces their opinion of denying *Angels*, or indeede when they began to be a sect; For in the place s alledged by him, Iosephus telleth vs, that there were three Sects amongst the Iewes, one of the *Pharisees*, another of the *Sadduces*; & the third of the *Essenes*, who were accompanied Sects, not in their inchoation, but perfection, about 143. yeeres before Christ, in the time of this *High Priest*. And the same Authour in an other place expressing things done some 11. yeeres after Christ, sheweth, that the Iewes were divided into sects, *a multis rebus sociatis*, which could not be if they began in the time assigned by the Iesuite. Besides, the Iesuite is so far from telling when the Sadduces or their *Errors* began, that hee knoweth not when

b Lib. 13. antiquit,

c Lib. 18. antiquit,

740

when the High Priest lived, under whom (he would have vs believe) they broached that error, neither how long (to use his owne wordes) he reigned. For if hee had, hee would not then have begun his raigne 163. yeares before Christ, neither have extended his government to twentie yeares, against the truth of Chronology in the manner that he hath done.

For *Abidenſis* his testimony, I doe not need much to value it, in regard his owne fellow-Jesuite *Seruains* hath rejected and refuted his testimony in this particular. So that this instance is not vainly brought in, nor so far wide, as the Jesuite would have it, but prest to purpose, proving strongly that to be an heresie, the originall whereof he is no way able to demonstrate vnto vs, which enervates & cuts alunder the very heart-strings of his Argument.

The *Grecians, Circassians, Georgians, Syrians, Egyptians, Habeshines, Muscovites, & Russians*, (saith the most learned Primate) dissent at this day from the Church of Rome in many particulars: will you take upon you to shew in what Bishops dayes, these severall differences did first arise?

To this the Jesuite replyeth, I will Sr. and, by Gods helpe, performe it also, out of the learned workes of our moderne Catholicke writers. e

But before this be performed, the Jesuite must remember what their owne require of vs in this *Querē*, that he may with the same strictnes satisfie vs, in that which we desire of him, First they desire vs to shew the point changed in the *Roman Church*, from the auncient faith. Secondly, they urge vs to prove this change not by any reason of antiquity, or the word of God, but by the other circumstances of the Author, time, & place; and who persisting in the former unchanged faith, opposed, and continued opposition against it, as against a Novelty and Heresie.

Besides this, the Author, time, & place, of such novelties & heresies, must so be pointed out, that no Papist may be able to shew those points, to have beene hold by more auncient

d In Tri-hx-  
reſ. lib. 2. cap.  
25.

e Reply pag. 2.

f A. C. his true  
Relations of  
sundry Confe-  
rences, pag. 11.  
12.

approved authors in the same sence, in which they are held by the Roman Church, for if they are, then they conclude, that is able to convince, that there was no such change made.

Now, if this *Iesuite*, can performe what he hath promised in all the controversies, betwixt the *Roman* & the *Greeke* Church, with that strictnes, which is required of vs in the like kind, the may he have some colour, for what he requirereth at our hands; but if he hath sayled herein, the Reader will easly perceive, that they are as little able to convince the *Greek Church* (which yet notwithstanding they have rejected) of *Herese* by this rule, as they thinke we are vnable to detect the. And seeing the *Iesuit* hath takē vpō him the former task, I will bestow the pains, to give him a Catalogue of particulars, wherein those Churches dissent frō the *Roman*, to see out of what good authors he is able to lay me down, the person, time & place, by whom, when & where, they were brought into those Churches, with their opposers &c.

1. For the *Greecians*, they deny *Purgatory* fire, and holde, that the soules of holy men departed, enjoy not the beati-  
ficall vision before the day of judgment. g

2. The *Habissenes* have with them the practise of *Circumcision*, not onely of males, but females also h.

3. They have a rule, that no man must *spie*, the same day, that he hath received the *Eucharist*. i

4. They teach, that the soules of *Infants* dying before *Baptisme*, because they are sprung from faithfull parents, and frō the virtue of the *Eucharist*, received by the mother after conception to sanctify the child in the womb, shall be saved. k

5. They baptize themselves every yeare vpon the *Epiphany*, as the *Moscovites*, in memorial of *Christs* Baptisme, whom they thought to be baptized as that day. l

6. The *Egyptians* have a custome to conferre holy Orders to *Infants*. m

7. They deny alle efficacy to *Baptisme*, vnlesse celebrated in the Church by the *Priest*, notwithstanding any necessity whatsoever; neither doe they baptize till the *fourtieth* day, though the child dye without *Baptisme*. n

g Concil. Flo-  
ren. prope ini-  
tium. respons.  
Graec. ad Car-  
dinal: Guisan.  
q. 1. Thom. a  
Iesu. de conv.  
gen. lib. 6. cap.  
1. cit: by Brete  
wood in his  
enquiries.  
h Zaga Zabo  
derel: & mor.  
Ethiop. cit per  
eundem  
i Zaga Zabo i-  
bid cit. per e-  
undem.  
k Zag. Zab:  
ibid. Thom a  
Iesu lib. 7. pa. 1  
cap 2. cit. per  
eundem.  
l Zag. Zab. ibid  
cit: per eun-  
dem.  
m Thom: a Ie-  
su lib. 7. pa. 1.  
cap. 5. cit. per  
eundem.  
n Tho. a Iesu  
ibid. cit. per  
eundem.

I could name the Iesuite many more, but if he can shew the person, time & place, by whom, when & where, these points received birth, with their opposers, by demonstrable authority, & not by naked grounds, we will spare him the rest, & confesse he may with good reason aske the question he doth, and require our answer to it. But till then let him not expect that from an other, which the whole Roman Inquisition cannot discover vnto vs in the like kinde. Yet for the present, the Iesuite hath performed his promise, as he supposeth in some particulars pointed out by himself.

First concerning the defection of the *Greeke Church*, which in teed comprehendeth all the rest by you named &c.

o Reply pag 9:

Here we have the Iesuite myred in his first entrance. For what hath he to doe with generals, *Sophist. a versatur in generalibus*, he followeth not his answerer, but forsakes him here: Particulars are demanded, & like a false Steward the Iesuite delivereth all in grosse, fearing his prejudice if hee submit to a strict & particular accompt. All that he labourereth to prove here, are two things. First, the beginning of the *Greek Churches defection* from the Roman, which was not desired at his hands. Secondly, the beginning of severall errors, which shalbe observed in their place.

For the first, the defection of *Paulus Samosatanus, Macedonius Nestorius &c.* was not from the Roman, but the *Greeke*, a principall member of the *Catholick Church*.

Secondly, the *Greek Church* did not fall with the, but condemned the; neither doe they adhere to them, or their doctrine at this day. That there are in the *East*, which are named from some of those condemned *Heresicks*, & yet follow not their doctrine, there is no question. But that the doctrine of those *Heresicks* is taught by the *Greek Church*, is vtterly untrue, neither dare the Iesuite say it is, although by his obscure generalities he wold insinuat, that in what those differed frō the Roman church, these close with the. And for the other *several defections* (as he calleth the) though it were but a just flight frō their tyranny, he cannot tel how many they were, but styles them *twelve or thers abouts*. But

p Onuphr. in  
Iul. 3. Uenun hic  
Nestoriani no-  
men potius Ne-  
storij hæretici  
quam errores  
retinuisse mihi  
videatur &c.



to what purpose doth he relate these *defections*, vnlesse he shew vs the *time*, *where*, and the *persons*, by *whom*, they were made? And this will not suffice, vnlesse he shew vnto vs, what *error* every *defection* hath brought in with it; for otherwise his *paines* might haue bene spared, then *employed* to none effect.

Whereas he maketh them *oppressed* by the *Turke*, in regard of their *fall* from *Rome*, it is a *Iesuites* *fancie*. I pray God to pardon their *other* *sinnes*, for by their separation, they cast off much *bondage*, though not all their *slavery*. But if it be lawfull to *conjecture* at the cause of their *oppression*, which is not their *faith*, wherevnto notwithstanding their *persecution* they still adhere; but their *persons*, many more probable grounds may be given of Gods putting them to this *tryall*, then this assigned by *Iesuite*; vnlesse you have relation to *politicke* and *worldly* *prudencies* of that Church, and not to *crimes*, that bring downe Gods *iudgments* vpon them. For we know some things not altogether to be approved of, but *idolatrous*, as *Image-worship*, are practised amongst them. They deny (indeed) that which is practised by you, in regard of the manner, even *Statues of stone or Marble*, and yet imbrace with an *idolatrous* love *paper* and *painted representations*. This their *sinne* is not the least *causer* of Gods *iudgment* vpon them as we may coniecture from the *IX.* of the *Revelation* if Gods visiting them may be imputed to their *sinne*, and not to his *secret* will, who tryeth his owne by affliction, as the Church of the *Iewes* in *Egypt*, and the *Primitive* in her sincerest *perfections*.

Thirdly as concerning the *seuerall errors*, (few in comparison) wherein the *Greek Church* at this day dissenteth from the *Roman*, their beginning and contradiction is notorious.

¶ Reply pag. 10

Here the *Iesuite* by way of *preface* makes the *Greeke Church* at this day to vary from the *Roman* in regard of vs (for so I conceive he desires to be vnderstood) but in a  
few

few points, which is a most grosse fashood; for they differ at this day from them in moit points; that we distast them for: So that I doubt not, but they received scandal from your corruption, which because your pride would not cure, they left you wallowing in your puddle; and adhered to the ancient doctrine, which hath bene every where received, at all times taught, in the Catholicke Church. And although they erre in the point of procession, yet some of your owne think their error therein, to be onely in the manner of expressing themselves, and not in the substance of doctrine it selfe. And further, whereas he saith, that *their beginning and contradiction is notorious*; I will beleive him, when he hath answered those points, which I have layd downe before; for what he hath done by his owne election and choyce will declare vnto vs, what great performances we may expect at his hands, when an other may have the liberty to point out his taske.

And first he beginneth with *their denyall of subjection to the Roman See*.

This is the first error, and a great one, and (as he tells vs) *was begun by Iohn of Constantinople*; and he thereupon severally contradicted by Gregory the great, and by Pelagius in his epistle. &c. &c.

Here are two notorious fashoods by this Iesuite in this particular supposed and expressed.

First, that in all ages before *Iohn of Constantinople* his time, the Bishop of Rome's primacy in their sence was vniuersally acknowledged. Secondly, that this controversy betwixt *Iohn and Gregory* was about the denyall of Papall primacy. Both which shalbe declared to be notoriously untrue. For the first had the Iesuite orderly proceeded, he should have proved the Roman Bishop the Monarch of the Church, by vniuersall consent, before hee should have questioned the *Greeke Church*, for the denyall thereof; and that his Monarchy did consist not in mat-

rer of outward glory and precedency, but of spirituall regency and power: for els how could they deny, what was never established or consented vnto by the Catholicke Church, or any famous or glorious member of the same. And further in manifesting the falshood of his supposition, you may conceiue, it is impossible to proue the ancient testimonies *in terminis*, that the fathers denyed this spirituall and diuine regency of the Roman Bishops, because they never assumed or exercised it: yet all those stops whereby they laboured to ascend vnto this spirituall height, were ever resisted in all times and ages.

For in the first place their attempt of diuine derivation of this power is cast off by their owne. *Cusanus* is so far from giving the Bishop of *Rome* this spirituall eminency by diuine Canon that he denieth it to haue beene granted vnto him by any Canon of the Church, and prooeth it to haue beene onely brought in by *comon use & custome*. And surely what *priviledges* the Bishops of *Rome* enioyed above their brethren (which were far from that ecumenicall spirituall regency u. or papall omnipotency) the Countsell of *Chalcedon* attributed to the *gnaste* of their fathers, which fathers we may coniecture *Pius* y the second thought to be the fathers assembled in the *Nucene Countsell*, as *Marsilius* & *Parauinus* hath plainly declared.

Now all practises of insurrection to gaine this vniuersall regency, either before or after they received this limited honour of *sitting* and *subscribing* first were ever resisted by the Catholicke Bishops, as by this one instance will be sufficiently cleared.

The Bishops of *Rome* did many times strive, that the *finale iudicium* next to the determination of a countsell (for a *Papa* *supra* was never dreamed of in primitive times) should depend vpon the in matters (not of faith, which

e Cusanus de  
Concordia: cap.  
lib 2: cap. 13.  
u Tarrecensis.  
21. Constanti-  
no. Consistebat  
hic honor in  
hoc videlicet  
quod ad locum  
in sedendo pri-  
mo post Rom:  
Pont. & in re-  
sponsionibus  
haberet secun-  
dam vocem, &  
in subscriptioni-  
bus.  
x Chalcedon.  
c. 16. Ete-  
nim seculi senten-  
tis Romæ prop-  
ter imperium  
civitanis illius  
patres conse-  
quenter privile-  
gia reddiderunt  
y Aencas Sylv.  
epist. 207.  
z Defens. pa. 2.  
cap. 18.  
a Concil. Con-  
stan. sess. 4. c.

Concil. Basile. sess. 2. Idem assent Cardinal Cameracensis, Ioannes Gerson, Iacobus Al-  
mainus, Nicolaus Cusanus, Fanormitan Cardinal: Florentinus, Abulensis, & alii teste  
Bellarmus d. conciliautor. lib. 2. cap. 24.

they

they never pretended authority to declare) but of fact; & this *Cyprian*<sup>b</sup> resisteth, as favouring of usurpation, shewing vpon what poore grounds, this practise dependeth, euen vpon the judgment of a few *desperate & graceless people*, who were of opinion, that *Bishops* were vnequall in their *authority*: wherevpon the *Bishops* laboured to restrain these busie-bodies, by lawfull remedy in Councils afterwards as may be collected from the *sixt Council of Carthage* c, & the *8th generall Council held at Constantinople* d.

Secondly, the Iesuite doth falsly point out the *Patriarch* to deny Papall height, or their spirituall monarchy; for the *Popes* at that time pretended nothing of that nature, and therefore he could not deny, that which was never affirmed.

It is true, that *Iohn* could not be content to enjoy the privileges of his predecessors given him by the *Councils of Constantinople* and *Chalcedon*, but that he would be more, the onely Bishop, and *univerſall Patriarch*: yet that he denied the honour of the Bishop of *Rome*, no more then the other *Patriarchs*, *Gregory* e will cleare, in regard he lamenteth their losse as much as his owne.

Neither is there any thing urged by this Iesuite, that proveth the point of denyall of this *Top-gallant of Papall* usurpation, and therefore we may well reject it as to no purpose; For why should *Gregory* by this, thinke the *Patriarchall Sees* in their Priviledges violated, if that *Papal* pride had only bin contradicted by *Iohn of Constantinople*? Secondly, he assumeth, that their *denial of prayer for the dead*, was begun by *Aerius* & contradicted by *Augustine* & *Epiphanius*.

1. This is boldnes and impudency in the Iesuite to charge the *Greek Church* to follow that *Heretick* e, whom they have & do in their practise vtterly abdicate & condemne.

videtur esse auctoritas Episcoporum in Africa constitutorum, qui iam de-  
runt, et eorum et scientiam multis delictorum laqueis vinctam iudicii sui nuper gravita-  
te damnarunt. Iam causa eorum cognita est, iam de eis dicta sententia est, nec censuram  
congruit sacerdotum mobilis atque in constantis animi levitate reprehendi, cum Domi-  
nus doceat et dicat: sit sermo vester, est, est, non, non. c Epistol. concilii Aphricani ad Ce-  
lestinum Romae Episcopum. d can. 26. e Epistol. 36.

b Lib. 1. epist.  
3. Nam cum  
statu sit om-  
nibus nobis &  
aequum sit pa-  
riter & iustum,  
ut unusquisque;  
causa illic au-  
diatur ubi est  
crimen admis-  
sum, & singulis  
pastoribus por-  
tio gregis sit  
adscripta,  
quam regat  
unusquisque; &  
gubernet rati-  
onem sui actus  
Domino reddi-  
turus, oportet  
utique, eos qui-  
bus praesumus  
non circumcur-  
sare, nec Epis-  
coporum con-  
cordiam conser-  
vare suam sub-  
dola & fallaci  
temeritate col-  
lidere, sed agere  
illic causam su-  
am, ubi & ac-  
cusatores habeo-  
re & testes sui  
criminis positi  
nisi si paucis  
desperatis &  
perditis minor  
illis iudicave-  
rit, nuper gravita-  
te damnarunt. Iam causa eorum cognita est, iam de eis dicta sententia est, nec censuram  
congruit sacerdotum mobilis atque in constantis animi levitate reprehendi, cum Domi-  
nus doceat et dicat: sit sermo vester, est, est, non, non. c Epistol. concilii Aphricani ad Ce-  
lestinum Romae Episcopum. d can. 26. e Epistol. 36.



f Coccius tom.  
2. lib. 7. art. 5.  
(pag. 846.)  
Graeci ac Mus-  
covitae, etsi fu-  
nebre sacrum  
pro defunctis  
faciunt, tamen  
Purgatorium  
negant.  
Rossen. art. 19  
con. Luther.  
Graeci ad hunc  
usque diem  
non est cre-  
ditum Pur-  
gatorium esse.  
g Rossen. libid.  
Legat, qui ve-  
lit, Graecorum  
veterum com-  
mentarios, &  
nullum, quan-  
tum opinor, aut  
quam rarissi-  
mum de Pur-  
gatorio sermo-  
nem inveniet:  
sed neque La-  
tini simul om-  
nes ac sensim  
hujus rei veri-  
tatem concepe-  
runt,

2. He speaketh not any thing to the purpose; for *Aerius* did never crosse prayer for the dead; in the sense that the Greeke Church doth at this time, for they deny prayers for soules in Purgatory, which the ancient Church never dreamed of, nor *Aerius* ever opposed: but that Hereticke denied the Commemoration and prayer for the Saints departed, vsed by the ancient Church, which had no relation to Purgatory flames, or soules pretended to be punished there, as will be seen in handling of the point; and for this, and not the other, was he condemned of hereticall rashnes. So that the Iesuite is mistaken, framing an answer to that which was not required at his hands, and therefore we desire him to recollect his thoughts, & tell vs, what person among the Greekes did first deny prayer for soules out of Purgatory, or els he saith nothing to the demaund.

In the third place he tells vs. *their defence of marriage of Preists was contradicted against Theodorus by Chrysostome, and against certaine other by Epiphanius bar. 59.*

And here the Iesuite without doubt is gravelled, for that which before he saith is *notorious*, he cannot here lay downe; he saith it *was contradicted against Theodorus, &c.* but he doth not tell vs that *Theodorus* was the first who brought that into the Church; neither speaketh hee one syllable of the person, time and place, in what manner this supposed Heresie of Preists marriage was brought in.

But if we can proove this an Heresie as ancient as the Apostles time, as the Church of the Iewes; that the institution thereof is divine. Surely, they were ascetpe, that were watch-men in the Church, or elsie the contradiction hereof had not beene left to their opposall mentioned by the Iesuite.

And to verify this; the two last assertions neede not prooffe, it being plaine to every man that God instituted marriage without restraint in Paradise \*, and Preists, and Levites

Leuites;† in after-times vsed that lawfull remedy, as well as Laicks.

And for the Apostles practise, that they had wives, *Clemens Alexandr*: h & in a manner all antiquity doth averre. Neither doth *Bellarmines* deny it; for if he did, how could he charge the Apostles *postquam vocati à Christo fuerunt*, to doe that, which hee can never proove to have beene done, viz: officio conjugali renunciassè, seeing the Apostle testifieth the contrary: 1. Cor. 9. 5. and the *Canons of the Apostles* and *Concil: Gangrensi*: expresse their distaste of such practises; the first inhibiting *Priests sub obtentu religionis* to put away their wives; the other, the people for the like cause to contemne their ministrations.

But if hee maketh *Chrysostome* and *Epiphanius* to reprove this errour or heresie in *Theodorus* and certaine others, as the first opposers of necessity of *Priests* their single lives; *Alphonfus de Castro* may learne, that *Luther* is not *hujus heresis primus auctor*. And *Innocent* the third might have received instruction, (if he had had but as wife Councell as this Iesuite) that before the time of *Theodorus Monachus*, the *Oriental* Church did receive the vow of continency, at least virtually, (which this holy father could not finde out) and that it was first opposed by him.

And how shall wee give credit to their compilers of Councils, in their other narrations, when *Gratian* in this particular is casheered by this Iesuite, as an *Ignoramus*, or a pettie observer? for he telleth vs, that *Orientalis Ecclesia non suscipit votum castitatis*.

non magno ei esset opus ministerii. i. Lib. 1. de Clericis cap. 30. k. Carran: sum: Conc: can. 5. Episcopus aut presbyter uxorem propriam nequaquam sub obtentu religionis abjiciat, si vero rejecerit, excommunicetur: sed si perseveraverit, deiciatur, l. Caran: sum: conc: can. 4. Quicumque discernit à presbytero qui uxorem habuit, quod non oporteat eo ministrante de oblatione percipere, anathema sit. m. Advers: hær lib. 13. De Sacerdot: hær: 4. n. Titul: de Cler: cont: cap: cum olim, cit: ibid: per Alphon de Castro. o. Distinc. 38. cap. Syracusan: cit: ibid: per Alphon: de Castro.

† His enim cum ceteris omnibus jus connubii jam inde ab initio fuit, vadè scriptum est 19, Iudicum, Vir Levites habitans in monte Ephraim, accepit uxorem de Beniamin Juda, & Ioia da Pontifex ex tribu Levi in uxorem habuit Iesabèth sororem Ahoziæ regis Iudæ. 22. 2. Paralip.

h. Clem: Alex: Strom: lib: 3. Philiippus autem filiarumque suas vitiis tradidit. Et Paulus quidem certe non veretur in quadam epistola suam appellare conjugem, quam non circumferebat, quod

Surely

Surely the Iesuite saith in effect, that *Innocent* the Father, and *Grasian* and *Alphonsus de castro* the sonnes, were children in these affirmations, and did not wisely observe precedent times; for if they had, they should have found *Priests* to have beene restrained either by law or vowe, untill *Chrysostome* and *Epiphanius* their time, when *Theodorus Monachus* and some others did onely oppose this doctrine.

But *Chrysostome* was not so affected to oppose the marriage of *Priests* or *Bishops*; as may appeare in his second *Homile* upon the first chapter of the *Epistle to Titus* rom. 4. 7 whatsoever he thought of Monks.

And for *Epiphanius*, as he contradicted the marriage of *Priests*; so did many *Priests* in his time practise the same, as is confessed by himselfe. q

He tels vs, also their denyall of the Holy Ghost proceeding from the father and the sonne, was begunne, and ganesayed about Anno 764. as witnesseth our Adversary *Keckermanus* in *System. Theolog.* pag. 68. r

The Iesuite promised, out of the learned workes of their moderne Catholick Writers, to shew vs in what *Bishops* dayes these differences did first arise: but yet heere, he is willing to imbrace the testimony of their Adversary *Keckerman*, and for necessity we presume, because he can have little evidence elsewhere. Whereby we may see how convincing a rule that is, which is taken from *person, time, and place*, to detect Heresie, and errour: when as our Iesuite cannot by these circumstances point out from the evidence of good stories, the prime Greekish errour, for which they pretend: principally to cast off the Greeke Church, and to make it hereticall.

But if *Keckerman* be observed, he saith not much to the purpose, for which the Iesuite hath produced him; for whereas a set time, a set place, a notorius person, ought to have beene produced, *Keckerman* for time, brings the whole compasse of 764 yeares, the age of a long-lined

Pope;

p Obstruere  
profusintendit  
hæreticorum  
ora, qui nuptias  
damnant, ostendens eam rem  
culpa carere,  
immò ita esse  
pretiosam ut  
cum ipsa etiam  
possit quispiam  
ad sanctum episcopatus solium subvehi.  
q Epiph. hæz.  
59.

s Reply pag 10  
s Pag. 9.

t A C. his true  
Relations, pag.  
43.

u pag. 68. annis  
post Christum  
natum 764.

*Pope*; and for the person, the Iesuite nameth him not: and for the place where this error received birth, if the Iesuite will have vs to conceive the *Greeke Church*, the place is as much extended, as the time, as containing a larger circuite (vnlesse he hop over to their new plantations of *America*) then the *Roman Catholick Church*,

And heere let the *Iesuite* either confesse, that he vnderstood not his Advertary; or plead guiltie of wilfull abusing his author. For *Keckerman* never sayd, that the *Greek Church* denyed the *Holy Ghost proceeding from the Father*; neither doth he appoint the yeare, when their denyall of the *Holy Ghost proceeding from the Sonne* was begunne and gainesayed. And therefore wee must conceive hee read this Author with a squint eye, and a corrupt minde, when he maketh him to point at the time for the beginning of this error, to bee about anno 764. it being plaine, that this opinion had ground in the Church, long before, even in the judgment of this Author \* cited by himselfe.

x Ibid.

In the next repeated error of the *Greekes*, hee mixeth *Papists* and *Protestants*, and yet both put together; they are not able to shew the distinct time, without a *circum circa*, and turne about, for so hee expresseeth it.

*The denyall of unleavened bread in celebration of the Sacrament, was begunne about anno Domini 1053. as appeareth by Leo the 9. in his Epistle to Michael Bishop of Constantinople.*

The Iesuite hath produced nothing but vanity for the finding the beginning of this notorious heresie. For *Leo the 9.* saith no such thing, viz: that *Michael* was the first, that broached this error, neither doth he cite the first author of it. For it cannot follow, because *Michael* did oppose the *Azymes* used in the *Latin Church*, about the yeare 1053. therefore about that age it did beginne. For that Patriarch charged the Church of Rome with other practises,

E

quod

y Reply pag 10



quod Sabbata quadagesima observarent Induice, quod suffocata comederunt gentuliter, & quod batelajah semel tantum in Paschate, nunquam vero in quadagesimali tempore decantarent 2. All which I thinke you will not say, were first distastd by Michael at that time.

a Bzovius in  
anno 1653.

a Reply pagro  
b Concilii Late-  
ran: 4. sub In-  
no. 3. apud Bin.  
c. 4. In tantum  
Græci cepe-  
runt abomina-  
ri Latinos,  
quod inter a-  
lia quæ in de-  
rogationem co-  
rum impie  
conspicite-  
baptizati quando  
sacerdotes La-  
tini super co-  
rum celebras-  
sent altaria  
non prius ipsi  
sacrificare vo-  
lebant in illis,  
quam ea tan-  
quam per hoc  
inquinata la-  
visent. Bapti-  
zatos etiam à  
Latinis, & ipsi  
Græci rebapti-  
zare ausu te-  
merario præsu-  
mebant, & ad-  
huc (sicut ac-  
cepimus) qui-  
dam agere hoc  
non verentur.

a donec

The Iesuite runneth from his path, and vainely without any relation to the thing in controversie, telleth vs, that the Greeke Church doth vehemently professe to detest the Protestants Religion a, &c. Wherein we have no reason to beleive him, in regard he bringeth not any particular out of the Authors cited by himselfe, to convince the same; which I make no question but hee would have done, if they had fairly offered it vnto his hands.

Secondly, there would not be that freindly entercourse betwixt some of the Patriarchs of the Greeke Church, and our Bishops, as there is; neither would they have sent their Priests, to our Universities for instruction, omitting yours which are nearest to them; neither would the Grecians that are amongst vs, frequent our Chappels & Churches, when they avoyd yours: if they conceived them equally polluted, or held vs in equall detestation b with themselves.

Neither doe they differ from vs in the fundamentall points of Doctrine, we giving them (as we ought) a charitable interpretation; although in some of the points in the Iesuites Catalogue, taken from the Divines of Wissemburge, they may be censured somewhat to favour of superstition and error.

And that it may appeare, whether the Greeke Church doth most favour Papists or Protestants, I will insert here a Confession of faith of Cyrill, Patriarch of Constantinople, translated into English, and published at London 1629. An other translation whereof, I have seene, vnder which is written;

This Copy hath beene translated out of the original, made \* by the hands of the most reverend Patriarch

triarch Cyrill, which I know well. The writing is  
selfe being in my hands, and having examined it  
my owne selfe, I doe iustifie that it doth agree with  
is word for word.

Corneille Hague,  
Embassadour of the united Pro-  
vinces of the Low-Countreyes,  
at the gate of the Grand Seig-  
neur.

## IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST.



EE beleive one God Almighty and  
infinite, three in Persons, the Father,  
Sonne, and Holy Ghost; the Father  
unbegotten, the Sonne begotten of the  
Father before the World, consubstantial  
with the Father: the Holy Ghost procee-

ding from the Father by the Sonne, having the same ef-  
fence with the Father and the Sonne. wee call these three  
Persons in one essence, the Holy Trinity, ever to bee blef-  
sed, glorified, and to bee worshipped of every creature.

Wee beleive the Holy Scripture to bee given by God,  
to have no other Authour but the Holy Ghost, which  
wee ought undoubtedly to beleive: for it is written,  
Wee have a more sure word of Prophecy, to the which  
ye doe well to take heede, as to a light shining in a  
darke

darke place. Besides, we beleive the authority thereof to be about the authority of the Church. It is a farre different thing for the Holy Ghost to speake and the tongue of man, for the tongue of man may through ignorance erre, deceiue, and bee deceiued: but the Word of G O D neither deceiue, nor is deceiued, nor can erre, but is alwayes infallible and sure.

Wee beleive that the best and greatest G O D hath predestinated his Elect vnto glorie before the beginning of the World, without any respect vnto their workes, and that there was no other impulsive cause to this election, but onely the good will and mercy of God. In like manner before the world was made hee hath rejected whom hee would: of which act of reprobation, if you consider the absolute dealing of God, his will is the cause; but if you looke vpon Gods orderly proceeding, his justice is the cause, for God is mercifull and Iust.

Wee beleive that one G O D is Trinity, the Father, Sonne, and Holy Ghost; to bee the Creator of all things visible and invisible: Inuisible things wee call the Angels, visible things the Heauens and all things vnder them. And because the Creator is good by nature, hee hath created all things good, and cannot doe any euill: and if there bee any euill, it proceedes from the Diuell and man: for it ought to bee a certaine rule to vs, that G O D is not the Author of euill, neither can sinne by any just reason bee imputed to him.

Wee beleive that all things are governed by G O D S Prouidence, which wee ought rather to adore then search into, sith it is beyond our capacity,  
neither

neither can wee truly understand the reason of it from the things themselves ; in which matter wee suppose it better to embrace silence in humilitie, then to speake many things which doe not edifie.

Wee beleive that the first man created by God, fell in Paradise, because neglecting the Commandement of God, hee yeilded to the deceitfull counsell of the Serpent: from thence sprung up originall sinne to his posterity, so that no man is borne according to the flesh, who doeth not beare this burthen, and feeles the fruts of it in his life.

Wee beleive that IESVS CHRIST our Lord hath made himselfe of no accompt, that is, hath assumed mans nature into his owne Subsistence: that he was conceived by the Holy Ghost, that hee was made Man in the Wombe of Mary alwayes a Virgin, was borne and suffered death, was buryed and glorified by his resurrection, that hee brought salvation and glory to all beleivers, whom wee looke for to come to judge both quicke and dead.

Wee beleive that our Lord IESVS CHRIST sitteth at the right hand of his Father, and there maketh intercession for us, executing alone the office of a true and lawfull Preist and Mediator: and from thence hee hath a care of his people, and governeth his Church, adorning and enriching her with many blessings.

Wee beleive that without Faith, no man can bee saved, but that wee call Faith, which in CHRIST IESVS justifieth, which the life and death of our Lord IESVS CHRIST procured, the Gospell published,



and without which no man can please God.

Wee beleive that the Church (which is called Catholike) containeth all true beleivers in Christ, which being departed, are in their Countrey in heaven, or living on earth, are yet travayling in the way: the Head of which Church, (because a mortall man by no meanes can be) Iesus Christ is the Head alone, and he holdeth the ~~steer~~<sup>Reins</sup> of the Government of the Church in his own hand: but because on earth there bee particular Visible Churches, and in order every one of them hath one cheife, which cheife is not properly to bee called a Head of that particular Church, but improperly, because hee is the principall Member thereof.

Wee beleive that the Members of the Catholicke Church bee the Saints, chosen vnto eternall life, from the number and fellowship of whom, Hypocrites are excluded, though in particular visible Churches, Tares may bee found amongst the Wheate.

Wee beleive that the Church on earth is sanctified and instructed by the Holy Ghost, for hee is the true Comforter, whom Christ sendeth from the Father, to teach the truth, and to expell darkenesse from the understanding of the Faithfull. For it is very certaine, that the Church of God may erre, taking falshood for truth, from which error, the light and doctrine of the holy Spirit alone freeth us, not of mortall man, although by Mediation of the labours of the Churches Ministers this may be done.

Wee beleive that a man is justified by Faith, and

not by workes ; but when wee say, by Faith, wee understand the correlative or object of Faith, which is the righteousness of Christ, which Faith apprehends and applyeth unto us for our Salvation. This may very well bee, and yet without any prejudice to good workes. for Truth it selfe teacheth us, that workes must not bee neglected, that they bee necessary meanes, and testimonies of our Faith, for confirmation of our calling ; but for workes to bee sufficient for our salvation, and to make a man so to appeare before the Tribunal of Christ, that of condignity or merit they conferre salvation, humane frailty witnesseth to bee false, but the righteousness of Christ being applyed to the penitent, doth onely justifie and save the faithfull.

Wee beleive that free will is dead in the unregenerate, because they can doe no good thing, and whatsoever they doe is sinne ; but in the regenerate by the grace of the Holy Spirit, the will is excited, and indeed worketh, but not without the assistance of grace ; to effect that therefore which is good, grace goeth before the will, which will in the regenerate is wounded, as hee by the theenes that came from Hierusalem, so that of himselfe, without the helpe of grace, hee hath no power to doe any thing.

Wee beleive that there bee Evangelicall Sacraments in the Church, which the Lord hath instituted in the Gospell, and they be two : wee have no larger number of Sacraments, because the Ordayer thereof delivered no more. Furthermore wee beleive, that they consist of the Word and the Element, that

they bee scales of the promises of GOD , and wee doubt not, but doe conferre grace . But that the Sacrament bee entire and whole , it is requisite that an earthly substance, and an externall action doe concurre with the use of that element ordained by Christ our Lord , and joyned with a true faith , because the defect of faish doth prejudice the integritie of the Sacraments.

We beleive that Baptisme is a Sacrament instituted by the LORD , which unlesse a man hath receaved, he hath not communion with Christ , from whose death, buriall, and glorious Resurrection, the whole vertue and efficacy of Baptisme, doth proceed, therefore in the same forme wherein our LORD hath commaunded in the Gospell, wee are certaine, that to those who bee Baptized both Originall and Actuall finnes are pardoned : so that who-soever haue beene washed, In the name of the Father, and of the Sonne, and of the Holy Ghost, are regenerate , cleansed and justified . But concerning the repetition of it , wee haue no commaund to bee rebaptized, therefore wee must abstaine from this inconuenience.

Wee beleive that the other Sacrament was ordained of the LORD , which wee call the Eucharist. For in the Night wherein hee was betrayed , taking bread and blessing it, hee said to his Apostles, Take yee, eate, this is my body : and when hee had taken the Cuppe, hee gaue shankes and said , Drinke yee all of this , this is my blood which was shed for many : doe this in remembrance of mee. And Paul addeth, for as often as yee shall eate of this bread,

and,

and drinke of this Cuppe, yee doe shew the LORD'S death : this is the pure and lawfull institution of this wonderfull Sacrament, in administration whereof wee confesse and professe a true and Reall presence of CHRIST our LORD, but yet such a one as Faith offereth to vs, not such as deuised transubstantiation teacheth. For wee beleeue, the faithfull doe eate the body of CHRIST in the Supper of the Lord, not by breaking it with the teeth of the body, but by perceiuing it with the sense and feeling of the Soule, sith the body of CHRIST is not that which is visible in the Sacrament, but that which Faith spiritually apprehendeth, and offereth to vs : from whence it is true that if wee beleeue, wee doe eate and partake; if wee doe not beleeue, wee are destitute of all the fruite of it. Wee beleeue consequently, that to drinke the Cuppe in the Sacrament, is to bee partaker of the true blood of our Lord IESUS CHRIST, in the same manner as wee affirmed of the body : for as the Author of it commanded concerning his body, so he did concerning his blood: which commandement ought neither to bee dismembred nor maymed, according to the fancy of mans arbitrement: yea rather the institution ought to bee kept as it was deliuered to vs: when therefore wee haue bene partakers of the body and blood of CHRIST worthily, and haue communicated entirely, wee acknowledge our selues to bee reconciled, united to our Head of the same body, with certaine hope to bee coheires in the Kingdome to come.

Wee beleeue that the Soules of the dead are either in blessednesse, or in damnation, according as every  
one



one hath done: for as soone as they remove out of the body they passe either to Christ; or into hell: for as a man is found at his death, so he is judged, and after this life there is neither power nor opportunity to repent: in this life there is a time of Grace, they therefore who be iustified heere shall suffer no punishment hereafter: but they who being not justified, doe dye are appointed for everlasting punishments. By which it is evident that the fiction of Purgatory is not to be admitted, but in the truth it is determined, that every one ought to repent in this life, & to obtaine remission of his finnes by our Lord Iesus Christ, if he will be saved. And let this be the end.

This compendious and briefe Confession of vs we conjecture will be a contradiction to them, who are pleased to slander, maliciously accuse vs, and vnjustly persecute vs: But we trust in our Lord Iesus Christ, and hope that he will not relinquish the cause of his faithfull ones, nor let the rod of wickednes lye vpon the lot of the righteous.

*Dated in Constantinople, in the Moneth of  
March, 1629.*

CYRILL, Patriarch of Constantinople,

**O**Vr Iesuite is charged by the most reverend Primare. Some things are maintained by you, which have not bene delivered for Catholicke Doctrine in the primitive times, but brought in afterwards, your selves know not when.

The

The Iesuite pumping for an answer herevnto, talketh of *ambiguity, doubtfull phrases, fighting in a cloud*. As if a man could deale more plainly with the *Roman* faction, then to tell them, that there are many points held now of faith by them, which the first times never received for Catholicke doctrine, and that they themselves know not when, many of them were first broached in the *Roman* Church.

But the Iesuite fearing least he should be espied in opposing so manifest a truth, would here raise a myst or fogge, that he might the better steale out of danger, for he indeavoureth to perswade: That by those words the Answerer goeth about to make his simple Reader beleive, that *We maintaine doctrine contrary to that of primitive times, because forsooth, we maintaine now somethings which were not expresly declared, nor delivered as necessary articles of Christian faith.*

c Reply pag. 13

He were a simple reader indeed, that would beleive this *Iesuite* either in his faith or doctrine, if it have no better support, then the declaration of some of their late Councils to confirme it; But he were more then simple, that can pick the *Iesuite* his collection from the learned *Answerer* his words. Simple men, interpret the Bels, as they imagine, and imagination hath directed the *Iesuite* heere and not the truth. For what hath the words of the most reverend Primate to doe with the *species* of opposition? where chargeth he you with maintaining doctrine contrarie to that of primitive times? where doth he insinuate so much? He that discovered your intrusions to have been brought in vnder the name of Piety, was not so forgetfull to judge those points contrary to the received doctrine of faith. You teach new faith; this is the charge. You deny not the old professedly in any point; this were too grosse, and fit for the fooles, your brethren, open Hereticks, and not for the wisest sonne, that can promote his fathers kingdome by a more secret and mysticall fraud.

So

So that let his words be softer then oyle, or sharper then darts, I am sure heerein the Iesuite sayles, when hee thinketh them to be shot at the innocents.

The Iesuite would speake more to purpose, to free himselfe and his faction, and to this end, he delivereth to us two propositions.

1. *We maintaine some things as Articles of faith, which were not in primitive times expressly determined, declared & delivered for such.* And

2. *We maintaine some things as articles of our faith, which are contrary to that, which hath beene declared for Catholick doctrine in primitive times. & would have vs know, that there is a great difference betwixt these two sayings.* d Ibid.

But as the Iesuite granteth the former to be true of themselves: so the most learned Answerer in this place doth not charge them with this latter at all. For I doubt not, but that the most reverend Primate will yeeld so farre vnto you, that in shew (at least) you holde the *Apostles Creed*, and with the *Pharisees* give it the first place of honour, as they *Moses law*: & yet notwithstanding your additions have cast contumely many times vpon the ancient faith, as *Pharisaicall traditions vpon Moses law*. \* Mat. 23. 2, 3.

That which *Reffensis* sayth, may be acknowledged in a right sence, that there were many points universally held by the *Primitive Church* in beleife and practise, the which with explanation were defended against contradicting Hereticks, that arose in after-times. But what is this to new doctrine, never universally received, nor anciently knowne? or what argument is heere perswading you to declare that for ancient faith, which was never delivered from the *Apoistles* &c. or received by the *Primitive Church*?

But the Iesuite, that he might gaine credit to his first proposition tels vs. *Before the Nicen Councell, some books of Canonick Scripture were doubted of, yea and rejected from the Canon by some of the Ancients, without any blame at all, which* after

after the said Councel could not lawfully be called in questio.<sup>c</sup> Reply pag. 11  
 And all to very little purpose, For first the Nicene Councell  
 did not declare doubtfull books for Canonical Scripture,  
 nor point out the Canon, which the Catholick Church did  
 universally receive; neither doth it make at all against  
 their universall receipt of those bookes, that some privat  
 men, or Church, doubted of, or rejected them; For the Iesuite  
 will have his doctrine generally received, if affirmed by ten  
 or eleven Fathers †, Valentia, if by the choyselt. Why shall  
 not Gods booke have equall priviledge with a Papall In-  
 dulgence, when the first is acknowledged in a manner by  
 most, this never taken notice of, nor acknowledged at all.  
 Besides suppose, that some private men, or some few  
 Churches did not receive some booke of the Canon: yet  
 this can no way hinder the universal receipt of the whole;  
 more then a mountaine, or a wave the Globes rotundity.  
 Secondly, although they were not blame-worthy (as the  
 Iesuite would have it) which should not receive some  
 bookes of the New Testament, (which is false) yet they  
 were not without blemish: for if it were an honour to the  
 Jewes especially to the tribes of *Iudah & Benjamin*, that  
 to them wholly & intirely were commended the Oracles of  
 God \*, it must needes bee a dishonour to the ten tribes, to  
 have rejected all but the five bookes of *Moses*. Thirdly, al-  
 though those bookes were doubted of, yet they were  
 doubtingly received, for you cannot finde them by any  
 Church canonically rejected. Fourthly, it had bin as foule  
 an errour to have decreed any thing against the authority  
 of those bookes before the Nicene Councel, as afterwards.  
 For if the Iesuit will take it to bee such a tie, that all are  
 bound to stand vnto the declaration of a Councel, why did  
 not the Councel of *Laodicea* † performe their obligatiō but  
 in the repetition of the Canon, leave the book of *Iudith* to  
 be placed amongst the *Apocrypha*, nor acknowledging it the  
 more authenticke, for that imaginary decree mentioned  
 by the Iesuit? Besides, there is no questio, but the denial of  
 those bookes of the new testamēt were blameworthy, else

Reply pag. 74

\* Rom. 3. 2.

† Carran. in  
sum: Concil.  
can. 59.

Epsph.



<sup>B</sup> H<sup>er</sup>. 51. 75. *Epiphanius* would not have charged the *Alogi* with Heresie, for denying the Revelation of *St Iohn*.

The most learned Answerer goeth further to expresse the blindnes of this Rule to finde out Heresie by.

*Gregorius de Valentia*, one of your principall Champions, doth confesse that the vse of receiving the Sacrament in one kind, began not by the Decree of any Bishop, but the very vse of the Churches, and the consent of the faithfull. To which the Iesuite maketh Reply.

And is not that vse of the Churches and Consent of the faithfull, a sufficient warrant, I pray you, to cleere it from the odious tearme of Sacriledge, wherewith you vnadvisedly doe

<sup>b</sup> Reply pag. 12 file it. h

And here, if that which the Iesuite doth insinuate, were granted for truth, it were no sufficient warrant against *CHRISTS* institution; but that justly it might bee styled Sacriledge, even as the Answerer hath done.

What brought in the high places in *Israel*? doe you suppose, they were erected by any decree of Councell? or otherwise? if not so! then by the Consent and practise of the *Israelites*? and yet I doubt not, but you will stile that sinne Sacriledge, or as bad: vnlesse you thinke it piety to keepe backe from the temple, what *GOD* had appointed for his service there. Compare the omission of a typicall sacrifice, with the removing of one of the Sacramentall expressions of *Christ* his death and passion instituted by himselfe: and then iudge which deserveth the baser *Epithite*.

But if you further question with *Valentia*, When first did that Custome get footing in some Churches? he returneth you for Answer, (saith the most reverend Primate,) *Minime constat, it is more then he can tell.*

1. And yet (saith our Iesuite) hee largely and learnedly there proveth, even by the expresse word of *God*, that it was used in the *Apostles* times &c.

(Reply pag. 12)

Did he attempt it? his learning was exercised without his

his conscience: Did he prove it the Iesuite faith so: but I will thinke him worthy to be *Generall of his Order*, if heo can doe either the *Pope* or the *Dinell* so much service, as to perswade the world to beleive the same.

2. Upon which use the ensuing *Customes*, which got footing in some particular Churches, were groundd, &c.

This is as true as their new Creed: for who will say, that *Valentia* knew the ground, vpon which this *Custom* was received in some particular Churches, that hath his *Minime constas*, his know not whom, for the Person, that brought it in?

3. The *Councell of Constance* from this chaine (viz. *Customes so groundd*) and other good reasons made it a law &c. &c.

True it is, that your *Romanus Orbis*, or *Catholicke* world never received it before; and he that readeth their law, must see, that wilfulness and not reason perswaded it. For first they have a *non obstante* for *Christs institution*. Secondly, they reject the *Primitive practise*. Thirdly, they are forced to invent or confirme the poore deceitfull *Confe- nage of Concomizancy*. And all to make good this faith never heard of before.

Further, what needed that to be made a law at *Constance* which *Gods* expresse word hath declared to be the use and practise of the *Apostles* times? how could that come into the Church by degrees, which was brought in first by them that converted the whole *Catholicke* Church? How ordained in the first *Councell of Ephesus*, about a thousand yeares before the said *Synode of Basil* &c. if but made a law from *Customes so groundd* onely at *Constance*?

And now let *Mr Malone* consider how far he slideth from that he ought to aime at, the wisdom of his *inter- rogation*: and let him also apprehend, how he is forced by necessity to seeke protection from the *Apostles*, omitting *tempora intermedia*; which they scorne in vs. And I could likewise wish him not to be vnmindefull how this *Con-*

k Reply pag. 18.

l ibid:

m Concil: Con-  
stan. sess. 13. 2.  
pud Bin: Licet  
Christus post  
cœnam institu-  
erit, & suis dis-  
cipulis adwini-  
straverit sub v-  
trâq; specie pa-  
nis & vini hoc  
venerabile sa-  
cramentum, ta-  
men hoc non  
obstante: &c.  
licet in primiti-  
ua Ecclesia hu-  
jusmodi sacra-  
mentum recipere-  
tur a fidelibus  
sub utrâque  
specie &c.

cell

† Cited by the  
Iesuite (ibid.

cell doth sleight *Antiquity*, which he so much desires to magnify and defend. But if none of these considerations may worke any mutation in him, let him vse his *Urbanus Regius* †, who for my part I know not, neither will beleive, if hee were ever so prime a Doctour, that should fasten so false a calumny on the *Ephesine Councell*.

But grant the Iesuite all that he desires, which is to make his Doctrine of receiving in one kinde, as aunient as the *Councell of Constance*: for opposition of their Decree wee are able to produce the *Bohemians* not long after.

n In the answer  
to the Ie-  
suites challenge  
pag. 3. 4.

*Gregorius de Valentia*, (saith the most reverend Primate<sup>n</sup>) confesseth that it is more then he can tell, when the Custome of receiving the Sacrament in one kinde began in some Churches. The like doth *Fisher* and *Cajetan* give vs to understand of *Indulgences*; that no certainty can be had, what their originall was, or by Whom they were first brought in. *Fisher* also further addeth concerning *Purgatory*; that in the aunient Fathers, there is either none at all, or very rare mention of it; that by the *Grecians* it is not beleived even to this day, that the *Latines* also, not all at once, but by little and little received it: and that, *Purgatory* being so lately knowne, it is not to be marvelled, that in the first times of the Church there was no vse of *Indulgences*; seeing these had their beginning, after that men for a while had beenc affrighted with the torments of *Purgatory*. Out of which confession of the adverse part you may observe: 1. What little reason these men have, to require vs to set downe the precise time wherein all their prophane novelties were first brought in; seeing that this is more then they themselves are able to doe. 2. That some of them may come in pedetentim (as *Fisher* acknowledgeth *Purgatory* did) by little and little, and by very slowe steppes, which are not so easie to be discerned, as tooles bee borne in hand they are. 3. That it is a fond imagination, to suppose that all such changes must be made by some *Bishop*, or any one certaine author: whereas it is confessed, that

some may come in by the tacite cōsent of many, & grow after into a generall custome, the beginning whereof is past mans memory.

Here the Iesuite observes first want of Truth, when he saith that we required him to set downe the precise time, wherein all our profane newelries were brought in: &c. o.

o Reply pag. 13

This Iesuite wanteth honesty, otherwife he would not observe with falshood and jealousie that for which there is no ground in the most reverend Primates words. For first he speaketh not of the Iesuit alone, but of all his Tribe: and do you thinke, it is so hard a thing to find some of you asking, *What yeare the Religion of the Papists came in & prevailed? Whether all nations suddenly and in one yeare were moved to the doctrine of the Papistes? Whether in a moment, the masse was said in stead of other Apostolicke communion?* Is it not your owne Demaund, *In what Popes dayes Was true Religion overthrowne in Rome?* and when you come to explaine your selfe in your Reply, is it not the certaine time, which you demaund of us page 1. and the precise time page 14.

p See Doctor  
Fulks answer  
of a true Chri-  
stian to a  
Counterfeite  
Catholicke

Secondly, (saith the Iesuite) *I observe false logick, to wit. Because Fisher, Caietan, or Valentia cannot tell therefore none else can tell* 9.

9 Reply pag. 13

This is none of the most learned Primates inference, but the Iesuites, Yet I dare say, that it is better *logicke*, then the Iesuite hath usually *replied* withall; For may not one argue from a probable ground, but it must destroy the whole Systeme of Logick, & drive *Aristotles* Topicks out of his Organon? *Fisher, Caietan, Valentia*, not Punies, (though *Mr. Malone* seeme to sleight them.) but great Rabbins of Popish Divinity, nay (I thinke I may say,) the greatest without deserving censure, cannot tell, therefore none can tell; is a probable argument, and not *false Logicke*, as, this sixth Predicable would have it: For if the best learned cannot find out the time *when these Customes &c. were first brought in*, it is a vehemēt, if not a violent presumption, that poore Punies cannot finde that out. If a *Sheriffe*, that hath posse *Cōstitutus*



\* See them v-  
ged by the  
most reverend,  
the Lord Pri-  
mate, in his an-  
swer to the Je-  
suit's challenge  
pag. 3.

\* Reply pag. 13

\* See the most  
reverend the  
Lord Primate  
in his answer  
to the Jesuites  
challenge pag.

3.

returne *non est inventus* vpo a perſon; a Catchpole will ſcarſe find out the fugitive. And I thinke it is good logick, for I am ſure it is good reaſon, that if *Fiſher, Caietan, & Valentia* cannot tell, this Ieſuite (as he hath done) may well hold his peace. Yet here is more logick, the the Ieſuite ſhall ſee, or at leaſt, the he hath obſerved; for *Valentia* ſaith *minime conſtat*, it doth not appeare, *whē that Cuſtome of receiving the ſacramēt in one kind did firſt get footing in ſome Church*; *Fisher & Caietan* ſay that no certainty can be had, by who Indulgences were firſt brought in, or what was their original; & therefore it will follow neceſſarily, that all the wiſe men in the Roman Church are not able to ſet downe the *precise*, or *certaine time*, wherein theſe Novelties did firſt ariſe; vuleſſe the Ieſuite will deſpiſe the iudgments of their learned Cardinal, their highly eſteemed Biſhop, and his owne *Valentia*.

Again, *Becauſe Valentia* cannot tell, when the Cuſtome of receiving the Sacrament in one kind began in ſome particular Churches, therefore we know not, when it was firſt uſed in the Church at all, whereas it is ſhewen to have beene firſt brought in by Chriſt & his Apoſtles.

Here is impudēcy would make an Ethiop bluſh; for what can be more fowle, the to ſaie thoſe things vpo this moſt reverend Lord, which, he never intended, neither can bee collected frō his wordes? But the Ieſuite frames argumēt, that he may with more facility answer the; the moſt reverend Primates are not ſo eaſily digeſted: That which hee collecteth frō *Valentia*, is, that the uſe of receiving the ſacrament in one kinde, began firſt in ſome Churches & grew to be a generall cuſtome in the laſine Church not much before the Conncell of Conſtance, in which at laſt (to wit 200 yeares ago) this cuſtome was made a law. Secōdly, that it doth not appeare when firſt that Cuſtome did get footing &c: And out of this confeſſion &c. he obſerveth. *What little reaſon theſe men have to require us to ſet downe the precise time wherein all their prophane novelties were firſt brought in, ſeeing this is more then they themſelves are able to doe*.

Which

Which observatiō or inference the Iesuit durst not touch, as being too well guarded by the premisſes, if *Valentia* may be beleived, for him to avoyd: For suppose, one should say & speake as true as *Valentia*, that the plague, or a leprosie (as heresy is) did begin first in some Provinces & was afterwards scattered throughout the Roman Empire: and should further adde, that it doth not appeare whē first that infectiō did get footing in some Provinces. Doth it not necessarily follow that all men must be ignorant when the Contagiō or Leprosie first infected the Emperye? So that if this Iesuite had framed his argumēt truly according to this most reverend Lords collection it would have made him gape for an answer. *Valentia* (that speaketh truth for wee must not thinke that a Iesuit can lye) telleth vs that the receiving of the Sacramēt in one kind did first begin in some churches at a time that doth not appeare, & afterwards got by custome into the Latine being made a law by a decree at Constance, therefore it is more thē your selves can do to tell whē this custome got footing in the Church at all: And further if *Valentia* did cōtradiēt himselfe saying at one time that this custome was brought in by Christ and his Apostles, & at another, that it began first in particular churches, & so spread at a time that doth not appeare, let the Iesuite bedaube him with an excuse, or condemne the waverer.

And againe: Because *Fisher & Caietan* grant that no certainty can be had by whom Indulgences were first brought in, therefore they must be profane novelties, whēas both *Fisher & Caietan* ground thē upon the word of God, condemning him of another untruth, when he affirmeth that they give us to understand how no certainty can be had what their originall was <sup>u</sup>. " Reply pag. 13

Here the Iesuite is drivē to the like inventiō, for the learned Answerer maketh no such inferēce: His intentiō there, being onely by Popish witnesses to prove that you know not the originall of some points of your faith, & to discover thereby, your vanity in requiring of vs the precise time of their birthes. Profane novelties he stileth not these

alone but all your other after-byrrhes also, yet proveth the prophane and new in his most learned answer following. And although the most reverend Primate intended in this place no such thing, yet if a Popish Martyr and Cardinall beare not false witness, they wilbe little better then prophane and novelties also by their testimonies: For if Indulgences be such a point of faith, that no certainty can be had what their originall was, or by whom they were first brought in, whether by *Balaam* or an Apostle, though the Iesuite & his fellowes could prove it by Apocrypha to be as auncient as the towre of Babel, it wilbe prophane and new in the opinion of any Christian iudgment and vnderstanding still.

And here it is not to be omitted, how the Iesuite flies to (that which they cōtemne in us,) the sacred scriptures, deserting the successiō of this article of glorious Romā faith, suspecting the fathers so much boasted of by him, to prove it of universall beleife: mult we be urged then in reason to tell you, at what time *Purgatory* and *Indulgences* were first brought into the Church; whereas the *Greeke Fathers* seldome mentioned *Purgatory*, & never received it \*, when some of the *Latine* apprehended it not †; when sometime it was unknowne ‡, and but lately knowne to the Church §; when it got strength *pedetentim*, by little & little, & not from scriptures or fathers interpreting them onely, but partly *ex revelationibus* ¶, by some whisperer in a trunke, or a worse Gipsy?

But if these notable points in the opiniō of *Valentia*, *Caetan*, & *Fisher*, had their original frō *Christ* & his *Apostles*, the word of God; why should the Iesuit desire any other medium to examine the truth of their report, but their own leuell?

The word of God is sufficient to canonize these of faith, could you but finde them delivered there; But we are sure of your disability herein, vnlesse you fly vnto the ayde of your *pro ratione voluntas* your will-guiding Interpreter.

And the Iesuit might have forbore to charge the Answerer with *untruth*, in regard he but only repeats *Fisher* & *Caetans* opinions;

\* Rosensar.  
19. Gracis ad  
hunc vsq; diem  
non est credi-  
tum Purgato-  
rium esse.

† Ibid. Sed neq;  
Latini simul  
omnes ac sen-  
sum huius rei  
veritatem con-  
ceperunt.

‡ Ibid. Ali-  
quandiu Pur-  
gatorium in  
cognitum.

§ Ibid. Sero  
cognitum ac  
receptum Ec-  
clesiæ fuerit v-

niversæ.

¶ Ibid.

opinions; and the Iesuite himselſe thus farre jumpeth with them, that there is *ſome uncertainty*, when firſt their uſe began. Beſides, I would gladly know, whether the word of God (without ſucceſſion) be able to point us out the certaine original of the Doctrine of faith? if it be, what will become of his demaund? if it be not, where findeth he the vñ-truth, that he doth falſly charge the Answerer withall?

Finally, *Because Fiſher affirmeth that the knowledge of Purgatory came in pederentim, by little & little, therefore it ought not to be admitted, nor eſteemed.* For by the ſame Logick he may prove, that S. Iames his epiſtle ought not to be admitted for Canonick Scripture, becauſe (as S. Hierome c doth witneſſe) by little and little, in proceſſe of time, it obtained authority & credit 4.

This is another brat of the Ieſuites begetting, let him ſofter it: the moſt learned Answerer concludeth no ſuch thing but ſhewes that this profane Novelty crept *pederentim* like a ſnail to the height of Papall faith, and therefore is not eaſy to be diſcerned. But the Ieſuite had a great mind to make uſe of Ierome's words, and without a forged preparation hee was notable to bring them in. Yet as he vrgeth them, there is great difference betweene theſe two inſtances; For the *Epiſtle of S. Iames* was firſt received by the Catholike Church c, though doubted of by ſome particular members thereof; But *Purgatory* was not received (ſo far as they can maniſeſt) but by degrees, in particular Churches only & never (at the beſt) eſteemed as of faith, but among Romanists.

Secondly, *Purgatory partim ex revelationibus*, came to be beleived of ſome particular Churches, when the *Epiſtle of S. Iames* from the worth & divine light that was in it ſelſe meruit *authoritatem* got authority, not in the Catholike, ſunt, ut ex his . . . . deducamus, *Epistolam hanc, vel temporum ſucceſſu, vel Eccleſiæ diſſimulatione divinam factam, & la ſcoba aſcriptam cum talis ipſa non eſſet.* (hoc enim impoſſibile prout eſt ſed ſic potius juxta veram Hieronimi mentem exponenda ſunt, quod *Epistolam hanc, de qua primum inter A L I C V O S* ambigebatur, an divino ſpiritu, & an ab Apoſtolo Iacobo ſcripta eſſet, Eccleſia Chriſti paulatim tempore procedente c: imperit eſſe veram, et canonice, et ipſius Iacobi germanam.

\* Paulatim tempore procedente meruit authoritatem. Hieron. de vitis illuſt. verbo Iacobus.

d Reply pag. 13

e Eufebius apud Sixt. Senenſ. Bibl. Sancti lib. 7. hæc 9. Nos tamen ſcimus iſtam (*epistolam Iacobi*) cum cæteris ab omnibus Eccleſijs recipi.

f Sixtus Senenſ. ibid. Nec ita perperam ſequentia verba Hieronymi interpretanda



but amongst those doubting Churches which had not received it. So that heere is the difference of *paulatim* and *pedetentim*: *S. James his Epistle* was knowne and received by the Catholicke Church, and did by degrees remove the jealousie of those particuler Churches, that suspected it. *Purgatory* being *unknowne at sometime to the Catholick Church* (which must either be in the Apostles dayes, or never, vnlesse this point were more vnhappy, then any other point of Doctrine,) got to be knowne afterwards in the Roman Church, not from Scriptures, which knew it not, but by *revelations*, and tales of a Ghost.

*When our Answerer then &c. doth demand of us, Whence the foresaid points of Purgatorie, Indulgences, & Communion in one kind, have their Originals, We can shew, even out of the very authors alledged by himselfe, that they have their Originals from the institution of our Lord, howsoever it be granted that there is some uncertainty, When first began their publike and*

*Replypag. 13 frequent use. 8*

What dorth the Iesuited get by this? he affordeth us matter sufficient to prove his Demaund idle: For first, what little reason hath he to aske, *What Bishop of Rome did first alter that Religion, which wee commend in them of the first 400. yeares, and In what Pope his dayes was the true Religion overthrowne in Rome*: when they themselves are forced to distinguish in regard of time. the practise of their faith, from the person that instituted the Doctrine thereof; confining this vnto the age of *Christ*, acknowledging the other to have beene brought into the Roman Church, they

† *Minimè con. know not when* † ?

Secondly, what ground hath the *Iesuited* & the rest of his profession, to require the circumstances of *person, time, and place* to find our heresies by; but because the true auncient faith hath beene ever continued in the Church by perpetuall succession, being beleived & practised therein without interruption? And yet here our Adversaries confesse, *that a doctrine may be taught by Christ, & yet never practised*

Arised in the immediate following times; but as a thing forgotten begin in particular Churches after the Apostolick times, and from thence flyde into the Roman (never into the Catholick) at such a time which they are not able to designe unto us without *some uncertainty* b.

b Reply pag. 13

Thirdly, he flyeth to the institution of Christ, as a sufficient rule to declare the originall of their faith which we like in them accepting the tryall thereby; & what he pretendeth for himselfe, wee will on our part undertake to prove, vizt. that all the *points* of our Religion, by the confession of the *very authors alledged* by the Iesuite, *have their originals from the institution of our Lord*. But if the Iesuite deny us the like liberty, which he taketh unto himselfe, he befooles his owne argument; if he grant the same unto us, then hee demonstrateth his owne *demaund* to bee vaine, which requireth *person, time & place* as a necessary ground, whereby to detect Heresie and error by.

Finally, it will most plainly appeare how vainly our Answerer proveth my *demaund* to be vaine, if we gather his reason to a head, thus: we our selves cannot tell when some of those points which we maintaine against them began, or by whom they were first brought in: Ergo, we have little reason to *demaund* the same of him, seeing as he saith, it is more then we our selves are able to tell. The Antecedent hath beene already disproved.

c Reply pag. 13

How the Antecedent hath been disproved, the Reader may judge by what hath been already said: but I am sure it hath driven this Iesuite, & the Defenders of Purgatory &c. to the Scriptures, which the Iesuite, or any Saylor in the Roman Guise, would never anchor in, unlesse forced by a storme, & in case of necessity. And further I wonder that the Iesuite should confesse, that in all their profession, wee cannot shew them any point, or article whose Originall they cannot derive most plainly from Christ and his Apostles. &c. whenas they charge the Scripture with *obscurity* & *dark*

k Bellarm De verbo Dei, lib. 3 cap. 1. Si res consideres, necessario fatendum est, Scripturas esse obscurissimas, Si-

quidem tradunt summa mysteria, de divina Trinitate, de incarnatione verbi &c. Et paulo post. Si verum modum dicendi consideremus inveniemus innumera biles difficultates

nes. And thirdly, you may perceive this *Antecedent* hath beene so well proved; that (*omissâ successione intermediâ*) the Iesuite is willing to breake downe their bulwarke of succession, and to originalize every point in his profession from Christ and his Apostles, thinking that to be a sufficient meanes to declare the truth of Doctrine, when their Champions *Fisher* and *Sweet* denyed the said liberty for the same end, to their acute and learned opponent *Doctor Feasly* 1.

¶ Answer to the  
Fisher caught  
in his own net.  
Scd. 2.

And although we should not stand with him upon his said *Antecedent*, truly hee deduceth not a right conclusion out of the same. For, say, that we our selves could not tell the precise time of their beginnings, yet have we good cause to demand the same of him &c.

¶ Reply pag. 14

This is but a fancy, and hath no ground in reason, as if your Catholick Roman Church ought not to have as much care to prevent heresies, as we to detect them; or that you who make succession your note of truths, should not be bound to shew their perpetuity by a precise continuance from the Apostles downewards, as well as we to declare their falshood, and to shew their upstartdnes in following times.

Our Answerer surmising (as it seemeth) that the vanity of these foresaid proofes, would quickly be descryed by his judicious Reader, endeavoureth with other vaine instances, and examples, to cast a mist before his eyes &c.

¶ Reply pag. 14

Silly Dreamer! how did his selfe-conceit flatter him, when he compiled his Reply? Doth he thinke a judicious Reader can espy that in transitu, on a sudden, and by view barely, which a Iesuite and his fellow-labourers cannot manifest with all their paines? Yet let the judicious Reader judge of things past, he promiseth much in time to come.

But wee (by Gods grace) setting forth the light of veritie, will easily disperse the foggie vapors of his vanitie, that so wee may reduce the Reader to the path of truth.

¶ Reply ibid.

Gods grace assisteth truth, not heresie; the breath of his mouth

mouth must consume Antichrist, not fortifie his kingdom: & the light of verity is so far from being set forth by this Iesuite, that it is his master-peice to rayle against it, to eclipse it, if such a moone-calf could performe the worke. Yet let us see what these foggie vapors are, which the glorious light of the Iesuites veritie will disperse.

*He saith then concerning our Private Masse, that he will tell us in what Popes dayes it first beganne, if wee tell him in what Popes dayes the People first began to fall from their devotion p.*

*p Reply ibid.*

But he hath left the most learned Primate's answer, (not because a fogge, but) because the light thereof offends his sight. For first the most learned Answerer setteth forth the vanity of his Demand, in asking, *What Bishop of Rome did first alter that Religion, which you commend in them of the first 400. yeares? In what Pope his dayes was the true Religion over-throwne in Rome?* by severall arguments, 1. from their owne disabillity: 2. from their coming in *pedetentim*, their lingring birth, which cannot bee in one Popes dayes, 3. from the *tacite consent of many*, which cannot be wrought by one. And heere hee bringeth two more instances, the first taken from want of Devotion in the people; the second from time it selfe.

And therefore to require a Pope for the altering of that, which was done by another, or to restraints us so to time, as to urge us for to shew that to have beene brought into the Roman Church in one Popes dayes, which (perhaps) was not effected in the lives of 100. of them; this must needs be a vaine and ridiculous Demand. But let us see, whether the Iesuite be not lost in this mist.

*Wee urge him with his promise (saith he) as he is a man of his word, and wee give him to understand, that in Pope Peter the Apostles time, the people fell from their devotion, of whom therefore the same Apostle saith, That it had beene better for them not to have knowne the Way of Iustice, then after having knowne it, to turne fro the holy comandement given them \* & c. \* 1. Petes. 2. 21.*

*Behold*



Behold now when people fall from their devotion, and consequently when our private Masse began, even by our Answerers owne rule, unlesse he put (chance) betweene 9.

9 Reply pag. 14

Did people in generall want devotion in S. Peters time? was the best age of the Church, the worst by your censure? Is it the decay of love in some one, or few hypocrites mindes, that can answer the most learned Primates demand? You must shew us a time, when the people did as univerally lack Devotion, as they doe among you the Sacrament, or else you have accepted the Answerers promise to your disadvantage.

\* Vasq. disp.

216-cap. 3.

Negare non possumus etiam in Ecclesia Latina fuisse vsum utriusq; speciei, & vtiq; ad tempora Sancti Thomae durasse.

1 Reply pag. 14 & 15.

\* Hard, answer to the first article of Iuells challenge, fol. 26.

\* Mat. 12. 15.

\* Nic. 1. epist.

8. §. Igitur,

Quod suspecti & inimici, Iudices esse non debeant, ipsa ratio dicit. An Iudicium potest apud ipsos agitari? ut iidem sint inimici, Testes, & Iudices?

Secondly, it is acknowledged by your owne that a long time after S. Peters death, Priest and People communicated together; and therefore your assignement of lacke of Devotion, should have followed the Devotion of the people, and not have run vp to the Apostolicall times, before they perfectly knew the faith. So that the most learned Answerer hath no need of your parenthesis, but when this generall decay of Devotion is declared by you, he will then be able to tell you, when your private masse began.

But howsoever the Iesuite halts in this, yet he saith, We can tell him without chance or doubt (if he know it not already) when, and by whom the private masse was first impugned, and reprov'd; which it seemeth God most wonderfully ordain'd should be made knowne to posterity by the very confession of him, who was the Protoplast of Protestancy. &c. Thus then saith Luther. I will beginne to tell tales of my selfe & &c.

Doe you thinke this Hypocrite thinketh, as he speakes, that the Divell should have his part to oppose that practise, which one of their best Champions fetcheth from no other ground then lacke of Devotion of the peoples part. A Kingdome divided against it selfe cannot stand: \* if the Divell resist his servants, or his servants the Divell, then farewell Popery.

But what reason have we to beleive any thing, that Jesuites, or other Papalines conceive of Luther, whenas his

his beating downe of their Antichristian Pride hath filled their mouths with abusive reportes, and their bookes with reprobfull calumnies; " For some of them report his father to be a *Diuell Incubus*, & his mother to be a woman that spent her tyme *fricandus in publicis balneis hominibus*; that before his birth like *Hecuba* (the mother of *Paris*) his mother dreamed she conceived a firebrand.

They further seeke to disgrace him, making him to change his name, in regard that in certaine languages it promised evill, comprehending in it the number of *Antichrist*, and therefore (as they say) he tooke upon him the name of *Luther*, which signifieth pure in the German tongue. Neither doe they onely taynt his birth, but they staine his life also, by seeking to impeach his writings, which are justified by their owne x; his behaviour and carriage, when his life was approved by consent of all, and the integrity of his manners by his enemies y. Neither could his death which was Christian and pious escape their calumny; some falsely relating, that going drunke to bed, he was found the next morning dead, his body blacke, his tongue hanging out as if he had beene strangled; some imputing it to his wife, some to the *Diuell*. Neither have they spared his Corpse, but report that those which carried him to his funerall, were faine to throw him in a ditch: Inventions against all truth z, and straines of malice, their being no ground or reason for these informations against him; and to declare that they were beyond all malice malicious, before he was dead, they invented from the father of lyes a notorious falshood which is sufficient to manifest, what Spirit rayled the vulgar accusations against him; The whole story is related by *Lonicer* a. as followeth.

*A horrible miracle, and such as was never heard of before, that God who for ever is to be praised, in the fowle death of*

monum integritatem, ut nec hostes reperiant quod calumnientur. Erasmus in epistola ad Freder. Elect. Saxen teste Hospinian. in histor. sacr. par. altera, pag. 5. De Martino Lutero, Nil nisi lenitatem in eo desideravit. z Sleid. com. lib. 16. a Theatr. pag. 246.

Martin

Bzovij Annales Ecclesiae anno 1517. Reply pag. 330 331. Cochlvir. Lutheri. Calvino-Turcism: Defence of the Censure. Sect. 5. x Erasmi. Epist. 1. 2. Alb. archiep. & princ Mogunt. Card. Illud video, ut quisq; vir est opitius, ita il. his scriptis minime offensus paulo post. Comperitum est ab his damnata ut haeretica in libris Lutheri, quae in Bernardi, Augustiniq; libris, ut orthodoxa, imo ut pia leguntur. y Idem Epist. 1. 11. epist. 1. Thomae Card. Hominis vita magno omnium consensu probatur, iam id non leve praedictum est, tantam esse

Martin Luther, *damned in body and soule, shewed for the glory of Christ, and the amendment and comfort of the goaly.* When Martin Luther fell into his disease, hee desired the body of our Lord Iesus to be communicated to him; which having received, he died soone after. And when he saw his end approach, he desired that his body might be layd on the altar, and worshipped with divine honors. But God willing at the length to make an end of horrible errors, by a huge miracle warned the people to desist from the impiety that Luther had brought in. For his body being layd in the grave, on the sudden such a tumult and terror arose, as if the foundation of the earth had bene shaken: Whereupon they that were present at the funeral grew amazed with feare, and lifting up their eyes saw the holy host hanging in the ayre. Wherefore with great devotion they tooke it, and layd it in a holy place, which being done, this hellish noise was heard no more. The next night after was heard a noise & cracking about Luthers tombe, much louder then before, which waked all that were in the city out of their sleepe, trembling & almost dead for feare. Wherefore in the morning opening the sepulcher where Luthers detestable body was layed, they found neither body, nor bones, nor cloathes, but a stinke of brimstone comming out of the grave, had well-nigh killed all the standers by. By the which miracle, many being terrified, reformed their lives to the honour of the Christian faith and the glory of Iesus Christ. This fable travailling out of Italy, from whence many lyes proceed, into Germany met with Luther, from whom it received this entertainment.

I Martin Luther, by this my hand writing confesse and testifie, that upon the 21. of March I received this fiction, concerning my deatch, as it was full of malice and madnes: and I read it with a glad minde, and a chearfull countenance, but yet detested this blasphemy, whereby a striking lye is fathered upon the divine Maiesty of God. As concerning the rest, I cannot but laugh at the Divells malice, where with he and his  
 rout,

*rou, the Pope and his complices pursue mee. And God convert them from this diuelliſh malice. But if this my prayer bee for the ſinne that is unto death, that it cannot be heard, then God graunt they may fill up the meaſure of their ſinne, and with ſuch lying libels as this, let them delight themſelves one with another, to the full.*

Now our Ieſuites charge here, is advantage picked from a temptation of *Luther*, which they would willingly interpret his inſtruction, when as *Luther* was diſputed againſt, and not the Maſſe. For he tells us, the Ieſuite here being his interpreter, *I was willing to defend my Innocency, and therefore I liſtened unto him to ſee what he could ſay &c.* Secondly, the Diuells charges are to drawe him to deſpaire. *Thou haſt had no knowledge of Chriſt, nor true faith at all &c. How couldſt thou conſecrate, when thou waſt not a perſon apt, &c. Thou haſt conſecrated otherwiſe, then Chriſt either willed, or ordained, &c.* This drove him into anguiſh & perplexity, which is the fruite of tẽptation, the effect of the Diuell accusing a conſcience, not inſtructing an underſtanding. Thirdly, in regard the Ieſuite urgeth *Luthers* words, he ſhould have enquired what *Luther* meant by thẽ, which he might eaſily have found out, if hee had looked a little further; For he acknowledgeth this a temptation, ſaying, *If I were a Papiſt ignorant of temptations, whom the Diuell neglects, as thoſe which follow their luſts b &c.* Beſides he ſaith, this was no other, then *Chriſt himſelfe ſuffered, although he was without ſin c.* Againẽ, ſpeaking of the fearefull violence of Satan, he ſaith, that *no heart of man could endure, except God bee with him \**, which hee could not expect, if he had given himſelfe over, to have been inſtructed by the Diuell.

*b Luther. de miſſa privata & unctiõne ſacerdotum. Si Papiſta eſſem omnium tentationum*

*rudis, quem ſecurum & ſtercentem Satan negligeret, at ipſos negligit indulgentes ſuis cupiditatibus &c. Ibid & Chriſtus ipſe quamvis ſine peccato, propter nos in quantis lachrymis, in quibus anguſtijs agonizauit, in his agonibus contra Satanam. \* Ibid. Nec n. humanum cor horrendum huac & ineffabilem impetum, niſi Deus illi adſit, perferre poteſt.*

Further



<sup>c</sup> Ibid. Vt cogitatio illa, quæ Iudæ cor percussit, vera, Tradidi sanguinem iustum.

<sup>d</sup> Ibid. Sed ibi mentitur Satan, quando ultra neget, ut desperem de gratia: Sicut Cain dicebat: majus est peccatum meum. <sup>e</sup> Ibid. Sed verto me ad Christum cum Petro, & respecto ejus immensum beneficium & meritum.

<sup>f</sup> Bzov annal. Eccl an 1517. Hic est ille, qui Goraium nudum uno ictu dissecuit, & dissolvit.

<sup>g</sup> H. stor de tribus Emergum nis edit. Paris

anno 1623. pag 04. Et Dæmon ex ore sororis Franciscæ cepit clamare:

Nos hic tuemur partem Dei contra Luciferum, & omnem infernum. <sup>h</sup> Ibid Et Dæmon ex ore sororis Catharinæ dicebat: Verè à Deo cogimur ad hoc. <sup>i</sup> *et postea* Deus est qui in hunc modum cogit nos loqui. Et pag 109. Affirmabat Belz. quod Deus hæc ei revelasset, & quia eadem non publicasset ex propria sua voluntate, sed vi adactus. Ibid pag 117. Tres Dæmones confirmarunt singuli jura mento, nihil est quod proveniat ex Diabolo, & quod omnia sunt à Deo vivo. <sup>j</sup> Ibid pag. 797. *De ministerio Dæmonis Verini*. Postum dicere quod plures audiveram in Ecclesia Prædicatores, viros sanctos, & valde illuminatos: & hujus comparatione voces emortuas dixisses. <sup>k</sup> Ibid. pag. 235. Neque decrevit quidpiam verbo Dei ex hoc quod per Asinam prolatum est, aut per Balaam membrum Diaboli.

Further hee makes *Iudas & Cains temptations*, as examples; to illustrate this. At last hee expresseth what hee resolved; (which was far from a Divels Pupill,) *to turne to Christ with Peter, and to have an eye to his wonderfull mercy and merite* g.

So that the Reader may perceive what prodigious tales are raised by these Iesuites to abuse the memory of Luther, who did *with one stroke* (God assisting him) *cut in peeces* those ligatures, wherewith Hell and Antichrist were *united* together. And thus you see the false accusation of Luther answered, and according to truth; but if I would have beene guided by Popish example, I might have said, as they have done, that one *Divell* might *plead for God against their whole kingdome* i; that the *Divell* impugned Private Masse, *compelled thereunto by God*, and *not from his owne inclination* k, that the *Divell* might *speak* that which *proceeded not* from himselfe, but *from the living God*; that the *Divell* might minister to Christ more zealously, then most *illuminate Popish Preachers* l; that *God* might *speak* by *Divells*, as by *Balaam*, or his *asse* m: But these are shifts of him, that confesseth the doctrine, which he would confirme, to be from the Divell, which wee scornefully, and with derision cast from us. Yet if the Iesuite will lend an eare, it is not much to prove many particulars of Popish Doctrine to bee that, which hee laboureth to prove the *deniall of private Masse* to bee. For the point betwixt

the *Dominicans* and the *Franciscans*, concerning the immaculate conception of the blessed Virgin *Marie*, is on both sides confirmed by *revelations* <sup>a</sup>: now God is not *ad oppositum*, he never resists himselfe, and therefore, as they confesse, one or the other must needs make use of the Divell for confirmation of their Doctrine <sup>o</sup>.

Besides, what points of your *new Creed* have not been beholding to *new* miracles for their *new* entertainment in the Church of God; you have told us sufficient of *Transubstantiation* <sup>p</sup>, and *Alexander of Hales* <sup>q</sup> shall either be your Accuser or Expofitor, whether you please.

Further in the point of Purgatory, *Bellarmino* enquires, whether the *soules* therein, are lure of *eternall salvation*, and tells that *Dionysius Carthusianus* denyeth it in regard of certaine *visions* <sup>r</sup>; and yet this crosseth the *opinion* of their *Divines* <sup>t</sup>, so that either the *Divell* doth teach some of their *Divines*, or else the troupe of their *Divines* resist the *visions* from God.

But what neede wee to runne about to finde, who hath taught Papiests so much of their new faith, when they have Divells allowed *Preachers*, and justified to be the *moueth* and *instrumentall oracles* <sup>v</sup> of the *spirit of God*. Yea so lively re, non à Deo, (qui mendacij author non potest esse) prodijisse. <sup>p</sup> See the Iesuites Preface to the Reader and his Reply pag. 83. <sup>q</sup> Alex. de Hales. sum. Theol. p. 4. q. 10. m. 2. ar. 4. §. 3. Quia ergo extensio ipsius Sacramenti debet fieri per indicia vera, & non simulata vel ficta: videtur dicendum quod caro vel sanguis in huiusmodi apparitione, quando à Domino est: est ipse Dominus. (A Domino esse dico: quia huiusmodi apparitiones quandoq; accidunt humanâ procuratore & sorte Diabolica.) --- Ad illud quod obijciunt: quod caro, quæ apparet, quandoq; computrescit &c. dicendum, quod hoc nunquam accidit, quando ab ipso Domino est huiusmodi apparitio: sed solummodo quando fit HYMANA procuratore, vel fortè DIABOLICA operatione. <sup>r</sup> Bellarm. lib. 2. De Purgato cap. 4. Quidam Catholici existimant varias esse in Purgatorio penas, & unam esse omnium maximam incertitudinem salutis, qua dicunt quasdam solum animas multari, quæ licet revera certò salvandæ sint, tamen ipsas hoc ignorare: ita videtur sentire Dionysius Carthusianus ob quasdam visiones, quas ipse refert libro de 4. novissimis, ar. 47. <sup>t</sup> Ibid. At communis Theologorum sententia est omnes animas quæ in Purgatorio sunt habere certitudinem suæ salutis. <sup>v</sup> Hist. de tribus Energumenis supra citat. pag. 93. Oraculum potest accipi instrumentaliter, ut oraculum idem sit quod os Spiritus sancti, & in hoc sensu sicut i creaturis insensibilibus &c, ita nihil absurdum sequitur ex hoc quod Deus facit Dæmonem os suum.

<sup>a</sup> Wadding: Legat De Concept. Virg. Mariæ, sect. 3. orat. 10. §. 4. Hæc sunt quæ ex D. Catharinæ Senen. opponunt maculatæ conceptionis assertores, revelationibus B. Brigittæ.

<sup>b</sup> Ibid. Doctæ & Christiane judicant non posse dari in Ecclesia Dei revelationes contrarias, & de eadem re inter se pugnantes, dum unam necesse sit esse mendacem, & à spiritu illusor.

<sup>p</sup> See the Iesuites Preface to the Reader and his Reply pag. 83. <sup>q</sup> Alex. de Hales. sum. Theol. p. 4. q. 10. m. 2. ar. 4. §. 3. Quia ergo extensio ipsius Sacramenti debet fieri per indicia vera, & non simulata vel ficta: videtur dicendum quod caro vel sanguis in huiusmodi apparitione, quando à Domino est: est ipse Dominus. (A Domino esse dico: quia huiusmodi apparitiones quandoq; accidunt humanâ procuratore & sorte Diabolica.) --- Ad illud quod obijciunt: quod caro, quæ apparet, quandoq; computrescit &c. dicendum, quod hoc nunquam accidit, quando ab ipso Domino est huiusmodi apparitio: sed solummodo quando fit HYMANA procuratore, vel fortè DIABOLICA operatione. <sup>r</sup> Bellarm. lib. 2. De Purgato cap. 4. Quidam Catholici existimant varias esse in Purgatorio penas, & unam esse omnium maximam incertitudinem salutis, qua dicunt quasdam solum animas multari, quæ licet revera certò salvandæ sint, tamen ipsas hoc ignorare: ita videtur sentire Dionysius Carthusianus ob quasdam visiones, quas ipse refert libro de 4. novissimis, ar. 47. <sup>t</sup> Ibid. At communis Theologorum sententia est omnes animas quæ in Purgatorio sunt habere certitudinem suæ salutis. <sup>v</sup> Hist. de tribus Energumenis supra citat. pag. 93. Oraculum potest accipi instrumentaliter, ut oraculum idem sit quod os Spiritus sancti, & in hoc sensu sicut i creaturis insensibilibus &c, ita nihil absurdum sequitur ex hoc quod Deus facit Dæmonem os suum.

" Ibid pag. 797

Constat Dæmonem Verinum multas actiones fecisse in quibus Christo ministravit, sanctos laudavit, & beatam Virginem, & multa disseruit de vitijs & virtutibus, de vitâ aternâ, inferno, & concilijs Evangelicis

quæ benè vivere docent. In quibus duo admiracione digna concurrerant. Primò, quod sermo ipsius erat ardens & vivens, & crediderim, quod si Angelus de cælo, aut

Apostolorum quispiam descendisset, non ponisset aliter loqui. loquebatur enim ut potestatem habens, & erant verba illius ut faculæ ardentes, & corda illorum repida inflammabant. Vnde qui audiebant eum, uberrimè flebant, & obliviscebantur vitæ præcæritæ, alij tundeant prætoræ, alij extra se rapti, altâ voce clamabant, *miserere Domine, Domine miserere*, alij vitam in melius mutaverunt, alij sæculo renuntiârunt. Possunt dicere, quod plures audiveram in Ecclesiâ Prædicatores, viros sanctos & valdè illuminatos: & hujus comparatione, voces emortuas dixisses. \* Ibid pag. 8 Compulsi fuerunt duo ex dæmonibus dare gloriam & honorem Domino Iesu Christo, & adoraverunt eum sub sacra Hostia verbo & gestu corporis. Ibid pag. 101 et 102. Vnus dæmonum dixit, non est qui possit hîmini adimere liberum arbitrium. & paulo post. Et dixit unus dæmonum, non vult ipsa uti suâ libertate, et si vellet uti suâ libertate, non incideret in mala quæ committit. \* Ibid pag. 104. Dæmon jurabat sènniter per venerabile Sacramentum, quòd sic res se haberet. & postea. juravit juramentum sènnè per venerabile sacramentum. \* Ibid. pag. 71. Be zebub et Leviathan dixerunt principi moderno, et Lodovico quòd nominarent eum hoc nomine, *Tu es Deus calis atque*

setta.

and zealous is *Verine the Divell* reported to be, that neither Angell, nor Apostle could speake otherwise, *praising the Saints, the blessed Virgin, disspuing of vertues, vices, life eternall, hell, and Evangelicall Councells*: So that some of his heaver wept, *some did beate their breasts, some cryed Miserere, some changed their lives, some entered the Cloyster*; Yea so excellent is he in preaching, that the Popish Preachers, which were *holy and illuminate*, were (but like the white of an egge) without relihe if compared with him. But will you see what Doctrines these infernall oracles be approovers of? They teach the great Doctrine of Popish Idolatry, by their word, and practise the *adoration of the Host*.

Secondly, they defend the Doctrine of the Papall extent and use of the will y.

Thirdly, their practise instructeth to *swear by the venerable Sacrament*.

Fourthly, they confute the Protestants generally in the point of Antichrist,

1. That his name is not as old *Irenens* intimated, and we teach *ἀντίχριστος*, but *Tu es Deus calis atq; terra*.

2. *The two beasts*, Apoc. 13. and 17. are not the same. but

the first *Lucifer*, the second *Antichrist* b.

In the generation of Antichrist, see how *Bellarmino* and the *Divell* agree; *Antichrist* is borne of the *Divells*; His mother a Jew d; The Jewes will receive him as a *Messias* e; He shall not raigne at *Rome*, but at *Hierusalem* f; Hee shall not receive *Baptisme* in the Church, but bee *circumcised* g; He shalbe *Monarch* of the whole World h. Now let the Reader behold, who is most beholding to the *Divell* for their Doctrine, *Rome*, or the *Catholicke Church*; *Antichrist*, or the *Protoplast* of *Protestancy*?

And to shew us how confirmed they are to follow lyes, the Iesuite doth margine his citation against *Luther* with a note, *The Divell alledgeth Scripture*, as if it were no better then a *Divellish* practise to be instructed from God & his Word. I will say nothing in answer to these blasphemies, onely *Incepit vos Deus* \*, the Lord rebuke every proud tongue, that dare attempt so high despight against God and his truth. The Iesuite proceedes, *Loe heere the Divells disputation against the Private Masse, which I thought good to lay downe thus at large i.*

Here the Iesuite beginneth to triumph, but upon what reason, the precedent discourse will declare; yet his intent is pious, *thut my poore deluded Countreman may understand whither his new Masters doe leade him.* k.

diaboli. d Bellarm. ibid. Sententia est Antichristum nasciturum de tribu Dan. Histor. de tribus energ pag. 69 Mater ejus Iudæa est. e Bellarm. ibid. Quod Antichristus sit futurus Iudæus, & circumciscus, certum est, & deducitur primum ex dictis Nam Iudæi nunquam recipereant hominem non Iudæum, aut in circumciscum pro suo Messia. Histor. de tribus energ pag. 61. Vocatur etiam Christus, Rex, Messias. Bellarm. de Rom. Pont. lib. 2. cap. 13. Vera sententia est, Antichristi sedem fore Hierusalem, non Romam. Histor. de tribus Energ. pag. 59. Non habebat Romæ, mater ejus nutrix eum. f Historia de tribus Energum, pag. 59. Non in Ecclesia nomen impositum est ei, neque in Ecclesia baptismum accepit. Bellarm. de Rom. Pont. lib. 2. cap. 12. Antichristus sit futurus Iudæus & circumciscus. h Bellarm. de Rom. Pont. lib. 3. cap. 16 dicunt. Antichristum omnium Principum suarum Histor. de tribus energum pag. 59. Dominabitur per universum mundum, ad omnes perveniet principatus ejus. \* Jude 9. Reply pag. 174

i Ibid.

b Ibid. pag. 94: De duabus bestiis Apocalyp. fecoslocuta est in hunc modum: Audivi Diabolo quod duarum bestiarum quæ venire habent sub finem mundi, alter est Lucifer, alter Antichristus.

c Bellarm. de Rom. Pont. lib. 2. cap. 12. Non esset tamen error, si quis diceret, Antichristum nasciturum ex Diabolo & muliere &c. Histor. de tribus Energum. pag. 61. Nunc natus est, & non ex coitu viri, sed per operationem



† Ruffin. Hist.  
Eccles. lib. 1.  
cap. 11. Dolis  
apud ignoran-  
tes locus est, sci-  
entibus vero  
dolum inten-  
dere non aliud  
est quam risum  
movere.

1 Reply pag. 17

The Owle might leave preaching, unlesse it be to night birds; for the Iesuite may assure himselfe, that this most reverend Lord will never bee so deceived †, as to be taken with his delusions, which are grounded vpon so filly a perswasion as *Dabunt signa* monstrous miracles, and tale-Divinity. His masters are CHRIST and his Apostles, neyther doth hee refuse the sacred Chorus of the auncient Church; these have not beene seducers, they neither delude, nor drawe into errors; they will consume your man of sinne; and because you feare the consumption, you disgrace their effects and operations, making the reading of the sacred scriptures<sup>1</sup>, the cause of most horrible impieties, reviling with your tongue-prodigies GODS heavenly lampes, least they should declare your filth by their celestiall light.

*The holy Sacrifice of the Masse hath triumphed in the Church of God even from the beginning, and shall continue mangre all Opposers, unto the end m. &c.*

2 Reply pag. 17

If the Iesuite meane by the *sacrifice of the Masse*, the administration of the body and blood of Christ, whereby the sacrifice of Christs death is commemorated unto us, he hath no Adversary: For we know it was instituted by Christ and hath beene continued perpetually by the Catholicke Church, even to these very times. But if hee meane, by the *sacrifice of the Masse*, that outward visible

3 Concil. Trid.  
Sess. 22, cap. 6.  
Sacrosancta  
Synodus Missas  
illas, in quibus  
solus sacerdos

*sacrifice* made by the *Priest alone*, n: wherein CHRIST is pretended really to be sacrificed; this was never in the auncient Church, much lesse triumphed therein: and although the Iesuite would have it auncient, yet it was not borne in the fathers time, but brought into sacramentaliter communicat, non modo non damnat ut illicitas, sed etiam probat atque commendat. Erasmus de concord. Eccles. versus sinem. Sunt qui in Missa communio- nem requirant: sic, fateor, a Christo fuit institutum, & ita olim consuevit observari Cas- sander Consult. art. 24. §. De iteratione, pag. 223. Certe ex tota Canonis compositione manifeste apparet, totam illam mysticam, in qua Canon adhibebatur, actionem vel pub- licam, vel certe inter plures semper celebratam fuisse. Quod si hodie quoque impetran- queat, facile verus eius intellectus restitui possit.

the

the Church, by the decay of *Devotion on the peoples part* <sup>p</sup>, which defection it hath still nourished.

The word sacrifice (indeed) was in use amongst the fathers, though *Calvin* thought it was abused; neither did they, or the Church of Rome, thereby hold it a *reall sacrificing of Christ*, but a *commemoration of his death* <sup>q</sup>, and therefore *Calvin* himselfe saith, that *your impiety* in that particular *being considered with the abuse of the auncients*, there would appeare betweene them and you an unmeasurable distance <sup>r</sup>, and therefore the Iesuite abuseth their adversaries, in making them to impute that to the fathers, which they knew these never held. Whereby the Iesuit might see how vaine he is in making us to be enemies of this mystery, when we onely oppose their popish innovations and defiling of so sacred an institution. And whereas the Iesuite would make *Luther* the first oppugner of private Masse, it is a good argument, that many were asleepe when it first came into the Church, seeing many of themselves forced by the testimony of the auncient Fathers, confesse, that it was not according to the auncient use of the Church of God.

*Ignatius* maketh all to communicate, and all in both kindes <sup>s</sup>, in receiving of this blessed Sacrament. *Chrysostome* <sup>t</sup> maketh *Preist* and *People* all alike. This is acknow-

dote vocari sacrificium & oblationem: quia memoria est & repræsentatio veri sacrificij, & sanctæ immolationis factæ in ara crucis. Et semel Christus mortuus in cruce est, ibique immolatus est in semetipso, quotidie autem immolatur in sacramento: quia in sacramento recordatio fit illius quod factum est semel. Calvin. lib. de vera Eccles. reform. c. 2. in Tractat. Theolog. Calvini &c. pag. 389. Vtrumque illis concedo veteres non modo sacrificij voce abusos esse, sed etiam caeremoniâ: Verum, si reprobemus quantum a veterum corruptelâ distet quæ nunc ab ipsis facatur impietas, immensum est ferè intervallum. Ignatius ad Philadelphenses Vnus panis omnibus confractus & vnus calix, qui omnibus distributus est. Chrysostomus in 2. Cor. Homil. 13. Est autem ubi nihil differet: sacerdos à subd. 10. ut quando fruendum est horrendis mysterijs: similiter enim omnes illa percipimus digni habemur: Non sicut in veteri lege, partem quidem sacerdos comedebat, partem autem populus, & non licebat populo participem esse eorum quorum particeps erat sacerdos: sed nunc non sic, verum omnibus unum corpus proponitur & poculum unum.

<sup>p</sup> Erasmus de amab. concord. Ecclesie. Vtrum id quo minus fiat per sacerdotes sed per laicos, in quibus huiusmodi refrixit charitas.

<sup>q</sup> Lombard. Sent. lib. 4. Dist. 12. par. 2. Quæritur. Si quod gerit sacerdos proprie dicatur sacrificium vel immolatio: & si Christus quotidie immoletur, vel semel tantum immolatus sit: Ad hoc breviter dici potest. illud quod offeratur & consecratur à sacer-

\* Innocent. 3. lib. 6. Myſter.  
 Miſſæ cap. 5. In primitiva  
 quidem Eccle- ſia ſingulis die-  
 bus, qui celebra-  
 tioni Miſſæ  
 rum intere-  
 rant, communi-  
 care ſolebant:  
 ſed excreſcente  
 multitudi- &c.  
 2 Dur. rat. l. 4. c.  
 53. In primitiva  
 Eccleſia omnes,  
 qui celebrationi  
 miſſarum inter-  
 erant, ſingulis  
 diebus commu-  
 nicare ſolebant,  
 eo quod Apo-  
 ſtoli omnes de  
 Calice biberūt.  
 Domino dicen-  
 te, Bibite ex  
 hoc omnes. 7 Chryſoſt. homil. 6. ad populum  
 Antiochen. O conſuetudinem, & præſump-  
 tionem, ſacriſcium fruſtra quotidianum. Incaſum aſſiſtimus altari, nullus qui communi-  
 cetur. 2 Caſſander conſult. ar. 24. §. de ſolitarijs miſſis pag. 21. Ex Canone quodam Con-  
 ciliij Nanetenſis Sacerdos ſolus Miſſam celebrare vetatur, abſurdum enim eſt, ut dicat,  
 Dominus vobiſcum, Surſum corda, Gracias agamus Deo Domino noſtro. cum nullus ſit  
 qui reſpondeat. aut Oremus, cum nullus ſit qui ſecum oret. Itaq. concludit ridiculoſā  
 ſuperſtitionem illam maximè à monaſterijs monachorū exterminandā eſſe. Et huic Cone-  
 Nanetenſis decreto ſimile reperitur in conc. Papienſi, cap. 131. ut nullus Presbyter ſolus  
 miſſam celebrare præſumat. 2 Cochleus de ſacriſcio Miſſæ. Quod, inquit olim tam fre-  
 quentes non fuerint Miſſæ, inde accidit arbitror, quod olim omnes tum Sacerdotes, tum  
 laici quicūq. intererat ſacriſcio Miſſæ peractā oblatione, cum ſacriſcitate cōmunicabant:  
 ſicut ex Can. Apoſt. & ex libris atq. epiſt. antiquiſſimorū Eccleſiæ Doctōrū perſpicuè cog-  
 noſcitur. Tum ad jungit: Nunc verò poſtquam Cōmunionis ordo à nobis obſervari deſiit,  
 idq. propter negligentia atq. ſocordia tam plebis quā ſacerdotū, Spiritus Sanctus miſſas  
 privatas celebrando, pium remediū huic defectui invenit. Teſte Hoſp. l. 4. hiſt. ſacr. pag.  
 330. 331. 2 Caſſad. conſ. an. 24. §. De iteratione, pag. 223. Dubiū non eſt, quin unā cum  
 ipſo Sacerdote aliqui adſuerint, qui hæc ſacriſcia laudis offerebant, & Sacramentū parti-  
 cipabant. Id enim Canonis verba manifeſtè ſignificant, ut cum dicitur, Quotquot ex hac  
 altaris participatione ſacroſanctū corpus et ſanguinem filij tui ſumpſerimus Item, Proſine  
 nobis Domine, Sacramenta quæ ſumpſimus: Certè ex totā Canonis cōpoſitione manifeſtè  
 apparet, totam illam myſticam, in quā Canon adhibebatur, actionem vel publicam, vel  
 æternè inter plures ſemper celebratam fuiſſe. Quod ſi hodiè quoq. impetrari queat, facile  
 verus ejus intellectus reſtitui poſſit.

chis

this bee the doctrine of Divells, that was instituted by Christ, and practised by the Fathers of the first ages; or those practises which were brought into the Church by prescripts of men (though imputed to the holy Ghost) *propter negligentiam & socordiam tam plebis quam sacerdotum* c, by the negligence & sloathfulnesse aswell of the people, as of the Preists? Vide lit. 2.

The Iesuite now commeth to the second instance, and would periwade, that the Answerer doth farre more idlie range from the matter in this instance concerning the time, when the People fill first from their vulgar languages d.

The end of the most learned Answerer his whole discourse, is to point out the vanity of the Iesuities demaund, and to this purpose, he manifestly declareth, that all their prophane Novelties were not effected by any one Bishop of Rome, or in one Popes dayes; But that some alterations within the Roman territories, are to be attributed to the very change of time it selfe, not being prevented by the Roman Pastors whom the Iesuite pretendeth to have beene so diligent and watchfull. *An experiment whereof we may see in the use of the Latin service in the Churches of Italy, France and Spaine, which was used in those Countries from the beginning (the Latine tongue being at that time commonly understood of all) and afterwards by little and little degenerated into those vulgar languages which now are used.* This peircing Argument of the most learned Answerer against the Iesuities Demand, is thought to bee avoyded by him with an idle charr.

First he telleth us, that this abuse *belongeth not to any points of Religion* e, which we confesse; but it is a great helpe and pillar to irreligion f, that the service of the Church should be continued in a language, which keepeth men from hearing God, and knowing his will. And yet what belongeth to Religion, if this doth not, that the People should both pray to God intelligently g, & receive instruction fro him

d Reply pag. 18

e Reply pag. 18

f Aquinas com.

in 1. Cor. 14.

fol. 100. Du-

plex est fructus

orationis. Ali-

us est spiritualis

consolatio, &c

devotio con-

cepta ex orati-

one. Et quan-

tum ad fructum

devotionis spi-

ritualis, priva-

tur qui non at-

tendit ad ea

quæ orat, seu

non intelligit.

g Lyra in cap.

14. 1. Cor. Hic

consequenter

idem offendit

in oratione

publicâ. quia si

populus inte-

gat orationem,

seu benedictio-

nem sacerdotis,

melius reduci-

tur in Deum, &c

devotius respon-

det Amen.



2 Reply pag. 18

1 Ibid.

2 Bellarm. libro  
2. cap. 15. De  
verbo Dei. An-  
te M. C. annos  
(hispania) sepe-  
rata fuit à Ro-  
mano imperio  
& subiecta par-  
tim Gothis,  
partim Mauris,  
qui novam lin-  
guam sine du-  
bio invexerunt.

1 Reply pag. 18

2 Bellarm. de  
verbo Dei. lib  
2. cap. 15. A  
multis jam se-  
culis desit in  
Hispania lingua  
latina esse vo-  
gans.

in a language which they familiarly vnderstand? Secondly he saith, that this *change was unadvisedly brought in by him for an example* <sup>n</sup>. I pray you tell us, of what this was produced an example? Thirdly, he perswadeth, that it *was untrue* <sup>lie</sup> affirmed that the *Latine tongue in the beginning of the Church, was commonly understood of all in Italie, France, and Spaine, for the two last had their proper vulgar language, farre differing from the Latine* <sup>i</sup>. But is not English common in Ireland at this day? and commonly understood? and yet the Irish have a proper language of their owne. Why may not the same bee affirmed of France and Spaine in the Primitive times? were not they vnder the Roman government? were there not severall Colonies in each of them? doe you thinke they left their language when they departed their Country? Doe not the Latine remaines shew their usuall Speech? Any may see who is not blinde, that although the *Gothes, Vandalls, and Moores*, by their intermixtures have somewhat corrupted the same <sup>k</sup>, yet they brought their Religion and language at first from Rome. And therefore what the Iesuite taketh from the concession of the most learned Answerer, maketh nothing for his advantage viz. *that when he graunteth that the Latine service was used in those Countreyes from the beginning &c. full well and freindly doth hee justifie our use of the Latine service* <sup>l</sup> &c. For this is farre from freely justifying the present Latine service, because it was in primitive times unlesse hee can make it as generally to be vnderstood in France and Spaine at this day, as it was sometime in Spaine before the *Latine ceased to bee the vulgar language in that Countrie* <sup>m</sup>.

But our Iesuite confident in his variety resolveth, *not to trouble the most learned Answerer with any more demands untill such time, as he shall have thought upon some better Answer to my challenge, for as we have seene* (saith he) *hitherto he hath well plaid the answerlesse Answerer indeed, concluding*

ding at last out of *Arnobius* thus, If I be not able to declare unto you by what *Bishop* of *Rome*, and in what *Popes* dayes, the simplicity of the auncient faith was first Corrupted, it will not presently follow, that what was done must needs be undone <sup>n</sup>.

<sup>n</sup> Reply pag. 18. and 19.

Can there be a better Answer then what hath been given him? For the Demaund is not onely prooved vaine by the most learned Answerer, but he hath moreover answered the foole in his folly, and satisfied the vaine Demaundant, not confessing his disability therein, (as the Iesuite would perswade) but pointing out the originall of those bastard birthes, which he doth struggle to legitimize. Yet the Iesuite being hard pressed with *Arnobius*, who directly affirmeth that the truth of a matter of fact, doth not depend vpon any mans knowledge, or detection, replyeth.

Indeed I grant, that, if wee had agreed that it was done, wee ought not to pose you about the time when it was done, but wee denyng that it is done, and having already proved that unlesse it be shewen when it was done, it must needs follow that it was never done; without doubt when you confesse that you are not able to shew when it was done, you declare plainly, that it is not as yet done. But is here any syllable that answereth *Arnobius*? is not the answer answerlesse indeed? For first *Arnobius* is produced to prove that a thing may be don, though it cannot be shewen how it was done; and the Iesuite for answer thereof, telleth us, that he hath proved the contrary; but we are not tyed to beleive him, untill he pointeth out the time when, and the place where it was done, this being necessary by his own rule. Besides the Iesuite doth not consider, how hee shakes the foundation of their Roman faith; (*Peters* seat, and *Peters* successor) by this his assertion. For the first, Have the Protestants agreed that *Peter* placed his seat at Rome? The Iesuit knoweth, they altogether oppose the same: yet if we argue frō the vncertainty of time, when *Peter* did that great worke, that it was never done, *Bellarmino* answeres us, that though their Divines disagree when it was done, yet it doth not at all wea-

• Reply pag. 19

De Rom. Pont. lib. 2. cap. 5. Respondeo, discordiam de tempore, si qua esset, quo Petrus Romam venit non inferre sententiam nostram, quod Petrus Romam venerit. Nam sapientissime accidit, ut constet de re, & non constet de modo, vel alia circumstantia.

9 Bellarm. de R. m. Pont. lib. 2. cap. 5.

ken the matter of fact, but that it was done. Further it is the great foundation of your Roman faith, that S. Peter left the Bishops of Rome his successors, which we beleive was not done: shall this article together with the Roman church fall to the ground, unlesse you can certainly lay us downe his immediate successor to whom he delivered this Commission? *Bellarmin* is a greater friend to the Papacy, then so; *Etiamsi plane ignoraremus quis Petro proxime successerit, non tamen propterea in dubium revocari debere an aliquis successerit* 9. *Although we be ignorant* (saith hee) of the person that immediately succeeded Peter, yet doth it not breed any scruple, that he had no successor at all. Now compare these harpers together, and you shall perceive, that either our Iesuite wanteth skill, or else his instrument is out of tune, for otherwise he would not jangle thus against their Master-Musitian, that unlesse we can shew him the time when a thing is done, it must needs follow that it was never done.

Replay pag. 19.

Ibid.

Ibid.

Ibid.

*Whereby also it appeareth how farre that parable of the good and bad seede (saith the Iesuite) by you alledged, is from furthering of your cause* 1. Here is a discourse laced with wise observations. First because *the demanders acknowledged the bad seede* 1. But how knew they that seede to be bad, which they never saw? was it not by the blade, as evil trees by their fruit? or was it by comparing it with the blade of the good seed, as we examine heresies, by Apostolicke doctrine? Secondly, (saith the Iesuite) *the Master sold them the party by whom it was sown* 2. Yet the Servants told the Master that they were tares, before the Master told them who was the seedesman: and why in like manner may not we discover heresies before the hereticks that brought them in? Thirdly, *by the text* (saith he) *Wee learne when it was sown, to wit, when men were asleepe* 3.

But will such a time satisfie the Iesuite, if it be layed downe by us? will this answer the Iesuities demands, *What Bishop of Rome, did first alter that Religion which you commend*

mend in them of the first 400. yeares ? In what Pope his dayes was the true Religion overthrowne in Rome \* ? if it do not, he abuseth the parable: if it doe, let him receive his answer in the second page of the Answer to his Challenge, where this most reverend Lord, telleth him, that they who kept continuall watch and Ward against heresies which openly oppose the foundations of our faith, might sleepe while the seeds of the Roman Apostasie were a sowing. And now let the Reader consider, how slightly and shif-tingly the Iesuite hath cast off this parable of the seed.

\* See the Ie-  
suites pface  
to the Reader.

Well then our Answerer telleth us (saith the Iesuite) that in the tenth age, men not onely slumbred, but snorted also, by the testimonies of our owne Authors Genebrard, Baroni-us, and Bellarmine, and what then? must this (saith hee) inforce mee to yeeld that the Divell brought in no tares all that while, but let slip the opportunity of so darke a night, and slept himselfe for company? No So the case is cleare, hee did not sleepe, but bestirred himselfe most busily in sowing then his tares abundantly. Then brought hee in all those vices, which at that time raignd both in Prin-ces and Prelates, and made that age so unhappy, yet Gods divine providence (saith Bellarmine in the very place alledged by you) did so worke that none of these heresies did then arise y.

† Reply pag. 19.

Here we have many things seemingly confessed by this Iesuite. First, that the visibility of the Roman Church hath passed through an obscure age. Secondly, that the light of the Roman Church could not free that age from darkenes. Thirdly, that the Spirit which assisted Popes & Princes in those times, was the Spirit that worketh in the Children of disobedience \*. Fourthly, that Heresies might have come into the Church of Rome, for any care the Pope had to keepe them out, if G O D S divine providence had not prevented them. Fifthly, that the Divell abundantly sowed his tares of vices in Princes & Prelates, yet

\* Eph. 2.5.



yet Gods divine providence did so worke, that no new Here-  
sies did then arise. Is not heere a brave defence to make  
the Answerer his argument to languish and sleepe for e-  
ver? Surely the Iesuite was betwixt sleeeping and waking,  
that he said he knew not what.

But did the Divell thinke no ground fit for his tares, but  
Princes and Prelates? Surely we are able to demonstrate,  
that this bad blinde sleepeie age, did give seed-time for in-  
numerable corruptions in others also: yea, so flourishing  
were the blossomes, and prodigious the fruite; which  
sprung from that seed husbanded by the Divell; that it in-  
fected the whole Roman Church in such a manner, that  
Gerebertus in his Apologie for the Councell of Rhemes, put  
his petition up to Christ in Heaven, as having no hope for  
good in the Roman Church upon earth, it being so far infe-  
cted, that loosing the nature of a mother, shee cursed the  
good, blessed the evill, communicated with those, whom shee  
ought not to salute, bound them with excommunication,  
whom Christ had freed, being accepted of him and ze-  
alous of his lawe.

\* Gereber. A-  
polog. pro Rhe-  
mens. Concil.  
post acta. Con-  
cil. Rhem.

Sed una salus  
hominis; o  
Christe, tu es.

Ipsa Roma  
omnium Ecce-  
siarum hacten-  
us habita ma-  
ter, bonis male  
dicere, malis  
benedicere fer-

And so corrupt was that age, that all vertue was consumed  
both in head and members; nay, so farre was Religion out  
of date, that Priests and Bishops durst not speake of Iustice  
or righteousness, in regard they neither loved nor practised  
it. But the Iesuite thinketh all is well, if Princes and Pre-  
lates were defiled together; Yet Wernerus their owne  
Cathusian may assure us, that our Iesuite putteth Princes  
(causelesly) into a lewd company, when as hee coupleth  
them with Popes; for hee telleth us, it was most apparant  
that Holines had left the Pope, and fled to the Emperours,

tur, & quibus nec Ave dicendum est, communicare: tuamque legem zelantes damnare,  
abutens ligandi & solvendi potestate à te accepta. 10. Stella in vita Benedicti a. Pa-  
pe 122. Acciderat illi ætati quod omnis virtus tam in capite quam in membris, ex homi-  
num ignavia consumpta fuerit. Aelfric. serm. ad Sacerdotes MS. in Biblioth. Colleg.  
Benedict. Cantabrig. His diebus tanta negligentia est in Sacerdotibus & Episcopis, qui  
deberent esse columna Ecclesie, ut non audent de iustitia loqui; qui iustitiam nec fa-  
ciunt, nec diligunt. Werner. Fascic. temp. ætat. 6. circ. an. 944. Sanctitatem Papam  
dimisisse, & ad Imperatores accessisse hoc tempore; ... clarè apparèt.

which

which is cleare on the one side also by the testimony of their owne *Baronius*, who saith, that *most sordide whoores governed at Rome, their lustfull mates ascending the Chayre d.*

Here first this Iesuite hath abused Princes, as their usuall practise is, in joyning them with such filthy and foul-lived wretches, as their Popes are confessed and acknowledged to be; when Princes have reprehended and loathed them, labouring to bring them to reformation, as *Otto and the Roman Synode* did *John the 12. or 13.* ( for you agree not whether he is ) calling him to purge himselfe of most fearfull offences, as *Homicide, Perjury, Sacriledge, Incest, drinking the Divels health, Dicing, invoking Iupiter, Venus and other Divels &c.* Neither let the Iesuite thinke, that the Divell made them so evill men, and yet left them good Bishops to preserve the purity of Catholicke doctrine, this surely would bee a Paradoxe in all places but at Rome; where they acknowledge, doctrines were not as the auncient Prophetes delivered to the Church by holy men, as the Spirit gave them utterance, but brought in by such, that were not able to rule their owne houses well, and therefore farre unfit to be governours of the Church of God.

And as the Iesuite was deceived in the Divels arable land, so with *Bellarmino* is he mistaken in the seede also. For it is probable; that he who did sowe seedes of Heresie in the lumbering age before this snorting nap, would

*Baron. tom. 10. Annal. an. 912. §. 8. Quæ tuæ facies sanctæ Ecclesiæ Romanæ? quàm sordidissima, cum Romanæ dominaarentur potentissimæ quæ ac sordidissimæ meretrices quarum arbitrium mutarentur sedes, darentur Episkopi, & quod auditu horrendum & infandum est, iatrunderent in Sedem Petricam amassæ pseudopontifices.*

*Luitprand. Ticinens. Hist. l. 6. c. 5. et 10. Summo Pontifici et universali Papæ,*

*Domino Johanni. Otto divinæ respectu clementiæ, Imperator Augustus cum Archiepiscopis Liguriæ, Tusciæ, Saxonie, Franciæ in Domino salutem. Romam ob servitium Dei venientes dum filios vestros Romanos scilicet Episcopos, Cardinales, Presbyteros, Diaconos, et universam plebem de vestra absentia percontaremur, et quid causæ esset, quod nos Ecclesiæ vestræ, vestrique defensores, videre noluissetis; talia de vobis tantæque obscenæ protulerunt, ut si de his omnibus dicerentur vobis verecundiam ingererent. Quæ ne magnitudinem vestram omnia lateant, quædam vobis sub brevitate describimus, quum si cuncta nominatim exprimere cuperemus, dies nobis non sufficeret unus. Noveritis itaque non à paucis, sed ab omnibus tam vestri quam alterius ordinis, vos homicidij, perjurij, sacrilegij, et ex propria cognatione, atque ex duabus sororibus incesti crimine esse accusatos. Dicunt et aliud auditu ipso horrendum, Diaboli vos in amore viciu bibisse &c.*

bee idle when hee was altogether without resistance? If Image-worship got footing when their eyes were open, may wee not expect, that other heresies came in, when they were fast asleepe? In what primitive times durst an Image by rowling eyes, and sweating knavery require adoration from the people? Durst any godly Bishops decree for this idolatry in the first sixe ages? No: this Heresie was resisted by three hundred thirtie eight Bishops at Constantinople, Anno 754. And though afterwards it got strength at Nice, was defended by Rome, and at last got to be Roman faith; yet was the same disliked, denyed, opposed, resisted by all the good men that lived in that & after-times, as *Charles* the great, the Councell of Franckford, *Lewes* his son, the Synode of Paris; *Alcuinus*, the Church of England and the Waldenses &c.

Neither did the English distaste it, as an ordinary folly and superstition onely, but as contrary to true faith, & such an opinion, which the Church of God did execrate and abhorre. All which is fully justified out of ancient monuments by the most learned Answerer <sup>f</sup>, the Iesuite being tongue-tyed, replying nothing thereunto.

<sup>f</sup> See the most  
reverend the  
Lord Primare  
his Answer to  
the Iesuities  
challenge, pag.  
461. 462. 463.  
And his booke  
De successione  
& statu cap 2.

But were there no feedes of Heresie in that age? *Bellar- mine* is willing to have it so, and the Iesuite is confident in the same opinion; but the truth is, Heresie was embraced of them which should have resisted it; otherwise there would not have been so many fruitlesse complaints, as holy men powred forth in the immediate following times.

Yet how shall wee make a true search for Heresies in this age, when *Bellarmino* himselfe confesseth that it was unhappie, as affording neither *Writers of any worth*, nor *Con- cellers*? It seemes, wee must be beholding to their experiences which did observe somthing when they did awake. *Genebrad* (then) telleth us, that for almost 150 yeares, *Pontifices circiter 50. à virtute majorum prorsus defecerint Apostatici Apostaticive potius quam Apostolici*, About fifty Popes altogether fell away from the vertue of their Ancestors,

<sup>s</sup> *Bellarmino* in  
Chronol. V. de  
hic, Seculum in-  
felicis; in quo  
nulli Scriptores  
illustris, nulla  
Consilia.

cestors, being disordered and Apostaticall rather then Apostolicall <sup>b</sup>. Others relate, that the *Devill* got power to elect him, whom Papists now would have to be as an infallible oracle to direct to Heaven: Others amazed, mourned for the Church, as if in *Rome Sathan* had beene at liberty in *perniciem totius Ecclesie*, to the destruction of the whole Church <sup>k</sup>. And many not long after wondring at the face of the Church, concluded that Antichrist had placed his seate in the Church of God <sup>l</sup>. Could all this be effected, and not one error creepe into your Church, to bespot the Roman Puritie? I might tell you that the opinion of the grosse and carnall eating of Christ in the Sacrament, had so little admittance in the Church before this carelesse and snorting time, that in the precedent age it was scorned of the most learned in the Christian Church, *Rabanus Bertramus*, *Iohannes Scotus* Sec. I might name you Purgatory, if the most learned Primate had not declared it to be a new devise never heard of in the Church of God for the space of a thousand yeeres after the birth of our Saviour Christ <sup>\*</sup>. And it were no great matter to shew you the Hildebrandine Heresie, which must have had his seeding in this age, or not farre from it. By all which the Iesuite may perceive, how sleepy a defence he hath made for a snorting age, and how vainely he deduceth arguments to make good his Popish Religion, from our nescience of person time and place, it being cleared that his demaund in respect of these circumstances is meerely vaine, and that his Digressions doe nothing benefit his cause.

nos fugit Marcellinum iussu Cesareo idolis thurificasset: alium vero, quod majus & horribilius est, diabolicâ fraude Romanum pontificatum ascendisse. <sup>k</sup> Baron Annal. rom. 12. an. 1170. <sup>l</sup> Vide reverendum & doctissimum Episcop. Derens. de Antichristo; l. 2. cap. 9. <sup>\*</sup> In the answer to the Iesuities challenge pag. 178.

<sup>b</sup> Genezard. Chron. in Annum Christi. 901. <sup>k</sup> Platina in vita Silvestri secundi. Gerebertus ambitione et diabolicâ dominandi cupiditate impulsus largitione primo quidem archiepiscopatum Rhemensis, inde Ravennatensium adeptus, Pontificatum postremo, maiore conatu adiuvante Diabolo, consecutus est; hac tamen lege, ut post mortem totius illius esset, cuius fraudibus tantam dignitatem adeptus erat. <sup>l</sup> Aenzas Sylv. in comment. de ge'is basil. Concil. lib. 1. Nec



## SECT. III.

<sup>a</sup> Reply pag. 19<sup>b</sup> Reply ibid.<sup>c</sup> Reply ibid.<sup>d</sup> Reply ibid.

IN this peice of *Vanity*, the Iesuite proceeds to discover, *How vayne* our Answerer be-  
*take* himselfe to the Scriptures <sup>a</sup>, and the  
 Iesuite hath shewed more vanity in his en-  
 trance into this third Section. then I am  
 perswaded he will be able to declare against  
 the Answerer throughout his whole Reply; for he confess-  
 eth, that the most learned Answerer hath *thus farre run on*  
*answerlesse* <sup>b</sup>; a wonderfull thing, that hee, who hath so do-  
 mineered, should acknowledge here for a part, as before  
 for the whole, that *Responsa eius* which were replied unto  
*sine responsionibus*, were *answerlesse*, notwithstanding the  
 Reply. Secondly, he telleth us, that the most reverend Pri-  
 mate in betaking himselfe to the Scriptures, and shewing  
 his copiousnes of Abilities, hath *abandoned all that he hath*  
*formerly said* <sup>c</sup>: But if this were forcible and not *Vanitie*,  
 surely wee should have vaine Answerers amongst their  
*Schoolemen*, their *Commentators* especially, and the more  
 learnedly and fully they expresse their thoughts, the more  
 vaine should they be demonstrated to bee, by this line and  
 measure. Thirdly, he insinuateth, that this most reverend  
 Lord is hereby brought to confesse, that *he cannot* by the  
 Iesuites *way* give them *satisfaction* <sup>d</sup>, when as he hath most  
 learnedly and punctually answered each particular of his  
*demaund*: which sheweth in him not *Vanity* onely, but Ie-  
 suiticall impudency, and out-facing falshood.

*There are other meanes left*, (saith the most learned An-  
 swerer) *whereby wee may discerne the tares brought in by the*  
*instruments of Satan, from the good seed which was sown by*  
*the Apostles of Christ, besides this observation of times and*  
*seasons, which will often faile us.* But the Iesuite would  
 know, *what other meanes are these that yet remaine?* and the  
 most

most reverend Primate, hath manifested out of *Tertullian*, that their very *Doctrin* it selfe being compared with the *Apostolick*, by the diversity and contrarietie thereof will pronounce that it had for author, neither any *Apostle*, nor any man *Apostolickall*.

<sup>c</sup> Tertull præ-  
script. advers.  
Hæret cap. 33.

<sup>f</sup> Reply pag. 20.

I hope, this meane is no new invention, but *Tertullians* advice; no upstart direction, but the practise of his times; whereby the Iesuite may see, that the repugning of the vaine pretences of Heretickes, may bee as well or better performed by comparing their heresies with that doctrine, which is *Apostolickall*, then by the circumstances of person, time and place; which convicteth him of notorious vanity, in making his vaine demaund, the necessary square to measure heresies by.

And whereas this Iesuite saith, hee is content to winke a little for this time, at the Answerers conveighance g. The Iesuite for one promise keepeth faith, he is not alwayes of Carthage, his speech doth not here bewray him, for hee winks indeed, and is so wilfully blinde, that he will not take notice of *Christs* practise in convincing *Pharisaicall* novelties urged by the most learned Primate <sup>h</sup> from Mat. 19.8. from the beginning it was not so: neither *Apostolickall* Councell to prescribe against the infection of Seducers crept in at unawares, earnestly to contend for the faith which was first delivered to the Saints \*: neither the instrument, Gods Booke † written for this purpose, and continued for this end; that it might be a memoriall of Gods truth for the time to come for ever and ever \*. Doe you thinke, that if all or any of this, had made for him, or given advantage to his cause, the Iesuite would have closed his eyes? I cannot believe that it was courtisie which made him forbear, but the brightnesse of the testimony, which this *Eutisuga* his tender eyes durst not behold: whereby you may take notice of the Iesuits practise, in leaving convincing grounds untouched, that he might the better, and with the lesse reproofe, stile that a vaine detaking to the Scriptures, which truly

<sup>g</sup> Reply pag. 30

<sup>h</sup> In his Answer  
to the Iesuites  
Challenge.

\* Iude v. 3. 4.

† Luke 1. 4.

\* Esai 3c. 8.

truely is done in imitation of *Christ*, and by *Apostolicall direction*. And furthermore who amongst his owne will not be ashamed of his wry mouth and cloven tongue, that dare stile that a *conveighance* which this most reverend Father urgeth from antiquity, citing *Tertullians* wordes? Is this the honourer of the auncient Church, that accounteth the judgement of the fathers as the *assured touchstone* to try all controversies betwixt us? Here wee see what esteeme they may expect at his handes, if they crosse his way; for though he forbear to question *Tertullian* whom he cannot answer, yet you may perceive his direction followed by the most learned Answerer is persecuted by this Mountebanke with a base invective.

<sup>i</sup> In his Epistle to the King.

<sup>b</sup> Reply pag 20

But although the Iesuite dare not absolutely submit his cause unto this tryall, yet for the present he will accept his motion, upon condition, that, if the Answerer come short of proving this way that a change hath beene made, that saying of *Tertullian* shall point at him and his doctrine, and all the rest which he casteth at us shall fall upon his owne head. I understand not this condition, nor I thinke, he himselfe; but if the Iesuite convict us by *Tertullian* his rule, we are content that he shall triumph and be acknowledged a Victor.

The first instance then produced by the most reverend Primate is this: *In the Apostles dayes, when a man had examined himselfe, he was admitted unto the Lords table, there to eat of that bread and drinke of that cuppe: as appeareth plainly, 1. Cor. 11. 28. In the Church of Rome at this day, the people are indeed permitted to eat of the bread (if bread they may call it) but not allowed to drinke of the cuppe. Must all of us now shut our eyes, and sing \*, Sicut erat in principio & nunc; unlesse we be able to tell by whom, and when this first institution was altered?* And the Iesuite would perswade, that this is a weak argument, by his crosse pleading of foure things practised by us;

\* As it was in the beginning, so now.

<sup>i</sup> See the most reverend the Lord Primate his answer to the Iesuites challenge.

\* 1. Cor. 11. 21.

1. *In the Apostles dayes the faithfull received the sacrament after meate in the evening\*, in the Protestant Church*

at this day it is commonly received fasting and in the morning, therefore it is not with them, *sicut erat in principio & nunc.*

2. In the Apostles dayes the sick were annointed \* with oyle, and a commandement given so to doe, the Protestants practise no such thing, therefore &c. \* Marke 6. 3. 1a. 5. 14.

3. In the Apostles dayes the faithfull were commanded to abstaine from eating of blond \* and strangled meates. Among the Protestants there is no such abstinence observed. Therefore &c. \* Act. 19.

4. Christ when hee ministred the sacrament, said \*, Take, eate, this is my Body, the Protestants now adayes say not so, but take, eate this in remembrance, &c. And from this he concludes, that it is not with the Protestants, *sicut erat in principio* &c. \* Mat. 26. 6.

= Reply pag. 20

Heere any man may see, that this Iesuite dare not stand, to his accepted motion, to bee tryed by Moses and the Prophets, Christ and his Apostles, the sacred Scriptures, and therefore hee laboureth to weaken the strength thereof; but let him mantle himselfe in his pretences never so much, this is sufficient to declare that a change hath beene made, which is all that the most learned Answerer desireth to conclude. So that if wee can declare that Papists, not Protestants in their changes made, have fallen from the puritie of Doctrine and practise of primitive times, the Iesuite will rest like a Franciscan Novice, demure and tongue-tyed for ever.

For the three first instances, wee confesse that a change hath beene made, and that heerein wee have followed the practise of those that brought them in. But for the fourth, hee deales like a shuffler, and would seeme to insinuate, that we have dealt with those words, \* *Hoc est corpus meum*, as they haue done with some of the. \* This is my Commandements, either cast them out, or put something Body.



2 The second they have left out; and put in stead of the fourth Commandement, Remember to sanctifie the holy Dayes.

See the Catechisme in our Common Prayer Booke.

See there, the Order for the Administration of the Communion

Augustin. epistol. 118. Saluator non præcepit, quod deinceps ordine sumeretur, ut Apostolis per quos dispositurus erat Ecclesiam, servaret hunc locum. Nam si hoc ille monuisset, ut post cibos alios semper acciperetur, credo quod cum morem nemo variasset

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in the place thereof, as their owne *Ecclesima* and *Ribada neyra* have done: Whereas our Church teacheth Children before Confirmation, that the Body and Bloud of Christ (which is the inward part or thing signified of the sacrament) are verily and indeed taken and received of the faithful in the Lords Supper; and in the celebration of the Communion, the whole institution is repeated in these words expressly, *Take, eat, this is my Body which is given for you*. So that this is but an imaginary change pretended, having no truth in it at all.

For the Changes confessed, they are not but in things indifferent and ceremonies, which no Papist dare deny but the Church of God had and hath power to alter; CHRIST, as in the Sacrament prescribing the substance, leaving the Ceremonie to the ordering of the Church, as is apparant in those wordes: *This doe* (not thus) *in remembrance of mee.* Luke 22. 19.

This Answer the Jesuite knew would put a period to his vaine flourish, and therefore by repeating it, hee thinkes to avoyde the same; as if the rule by Scriptures were of no force, if this answer were permitted: for saith hee,

*What force leaveth he to his owne argument made against us in a matter of the like indifferency?*

If the Jesuite could prove it so, it were something to the purpose, but lame Ignatius heere leaves his armes, and falls to crutches; For what are the Arguments hee contendeth with?

1. That there was never any commandement given that the Cup should be given to the Laytie.

2. That the use of celebration of the Cuppe was not so generall in the Apostles time &c. And for this hee cites a Jesuite: and tells us that Cardinal Peron in his Reply to the King of Great Brittain, hath undenyablie proved, that upon just cause the Church might change the Communion of both kindes into one, that Cardinal Bellarmine hath

hath most largely disputed heereof, and clearly prooveb, That Christ in the Sacrament is wholly contained in one kinde, and that under one kinde, there is found the full substance and vertue of the Sacrament: &c.

Reply pag. 16.

21.

Loc, heere is the brave confirmation of his indifferent Chalice, \* which, if allowable, I wonder hee should take so much paines in his Reply, but have referred all the Controversies to his Predecessors paines, because, *nihil dictum est, quod non sit dictum, prius*. \* If Christ's Bloud, how lightly is it valued when they fight to avoyde it. But as hee prooves, so shall his answer bee suitable. His referments shall bee answered with referments. For their *Peron*, I referre him for answer to *Moulin*. And for *Bellarmino*, I could name him an hoast.

But this *sacredge* of theirs, I will truly lay downe, and breisly in a few wordes; that the Reader may see the ground of our Churches practise; and the base and simple shiftes that they are forced unto for their defending of the surreption of the Cuppe. And although our Iesuite declareth himselfe to have bene borne in a full Moone, or the Dogge-dayes by his folly and reviling; calling our *Cleargie, the Copping Ministry*, yet (GOD bee thanked) wee desire not the cuppe for our owne selves (in that their appetite is scene) but for the people also, that all things may bee ordered in the Church, according to Christs institution. And heerein all may see, that hee might as justly revile CHRIST and his Apostles, as hee doth those whom hee styles the *Copping Ministry*. And I thinke a Papist and a Preist might best of all men see that scorne have passed, seeing the Cuppe (not of the New Testament) might fit them for their armes, with a *Potus non frangit jejunium* for their Motto. For a man may be in the act of *meriting* with them, that is none

Reply pag. 31

<sup>2</sup> Less. de lultie & lute l. 4. cap. 3. dubitat. 3. nu. 10 p. 718. 719. Si tantus sit excessus, ut peccet mortifere, amittit meritum jejuniij, sicut & aliorum bonorum operum. Si autem non peccet mortifere, non amittit absolutè, sed solum ex parte.

Quia quâ par- te voluntariè abstinere à cibis vetitis et à secundâ refectio- ne propter Ecclesiæ præcep- tum, meretur, quod meritum non eliditur, etiam si in usu

cibi vel potus non servet debitam moderationem: quâ tamen parte excedit, non mere-

tur. <sup>7</sup> Bellarm. lib. 1. de bonis operibus. in partic. cap. 1. Jejunium Ecclesiasti-

cum est. abstinencia cibi secundum Ecclesiæ regulam assumpta. & paulo post. Je-

junium igitur Ecclesiasticum dicitur abstinencia cibi, quoniam hoc jejunium, neque

POTVS, neque medicamentorum, sed solius cibi abstinenciam per se requirit.

<sup>11</sup> Reply to Jesuite Fisher by D<sup>r</sup> Fran White pag. 466. 467. <sup>12</sup> Lyranus in 1 Cor

11. Fit hic (1. Cor. 11.) mentio de duplici specie: nam in primitiva Ecclesia sic da-

batur fidelibus, <sup>13</sup> Cassander consule. ar. 22. pag. 168. Satis constat occidentalem seu Ro-

manam mille à Christo annis in solenni et ordinaria hujus Sacramenti dispensatione

atramque panis et vini speciem omnibus Ecclesiæ Christi membris exhibuisse: id

quod ex innumeris veterum scriptorum tam Græcorum, quam Latinorum testimo-

niis manifestum est, atq. ut ita facerent inductos fuisse primùm instituto exemploque

of the soberest \* ; nay, a man may be drunke, and yet fast truly y, if *Bellarmino* his definition of a *Fast* be adequate to the thing that is defined.

But (letting all this passe) I will shew plainly, that the Cuppe cannot be taken from the Sacrament, but the per- fection and integritie, if not the substance thereof, is ut- terly overthrowne. And to deale with a lesuite from Ie- fuiticall grounds. we may observe, that if it crosse the sub- stance either of *Christs institution*, or of his Sacrament, or his precept, or of the practise of the primitive Church <sup>a</sup>, it can no lesse then vitiare the whole action.

That it crosseth these, what tongue can deny, which impudencie hath not appropriated to its selfe? For did CHRIST exhibite a double thing to the Apo- stles saythes and memories? and did hee not likewise for the effecting thereof consecrate two materiall ele- ments, bread, and wine? was it not the practise of the *pri- mitive Church* <sup>b</sup>, and of the *Latine*, for a thousand or more yeares, to administer it in the same manner; not onely to the Cleargy, but to the people also *by the institution & example of Christ* <sup>c</sup>? was the contrary ever received by the Church deliberately & upon concluding grounds? or did it steale <sup>d</sup>as

the rest of the tares, into the Romish Church by *Custom*? If the Iesuite can shew us better grounds to acquire it from intrusion, let him declare it? this was the cheife reason the *Councell of Constance* <sup>e</sup>, had for its defence, and what strength it hath against *Christs institution*, and the *Primitive practise*, any may conceive.

What hath mooved the Roman Church to this surreption of the Cuppe from the people, no man can without doubting imagine; for if those wise motives repeated by *Gerson* should bee the cause, wee may see how weak arguments will moove the Apostolicall power against *CHRISTS* institutions. For first he telleth us, of the danger in the effusion. 2. The inconvenience of the portation of it from place to place. 3. The vessell might bee as filthy as *Iudas* his trunke. 4. There may be want of a *Barber* amongst the *Laicks*. But the killing Argument is this, that if the Cuppe be given to the people, there wilbe no difference betwixt the people and their Priests <sup>f</sup>. Would not this moove a Saint (thinke you) to scorne Christ and his institution, and embrace that, which is but a *Custom*, and had no better a stile before the Councell of *Constance*?

But that we may further manifest this truth; One thing may be said to be of the substance of another two manner of wayes, either integrally, or essentially. And first, who doth not see, that the sacrament is deprived of an integrall member by taking away the Cuppe?

va ecclesia huiusmodi sacramentum reciperetur à fidelibus sub utraque specie, postea à conscientibus sub utraque, et à laicis tantummodo sub specie panis sumpciatur &c. Vnde cum huiusmodi consuetudo ab Ecclesia & sanctis patribus rationaliter introducta, & diutissime observata sit habenda est pro lege. <sup>g</sup> *Gerson*. d. com sub utraque specie. Primum periculum in effusione. Secundum, in deporatione de loco ad locum. Tertium, in vasorum sordidatione, &c. Quartum, in longis barbis laicorum. Item, quod tanta esset dignitas laicorum circa sumptionem corporis Christi, sicut et Sacerdotum. vide plura ibid.

<sup>e</sup> Concil. Constantinens. Sess. 13. Licet Christus post eorum nam instituerit, & suis discipulis administraverit sub utraque specie panis & vini hoc venerabile sacramentum, tamen hoc non obstante, sacrorum Canonum auctoritas laudabilis & approbata consuetudo ecclesie servavit, & servat &c. Et sicut hæc consuetudo ad evitandum aliqua pericula et scandala est rationaliter introducta, quod licet in primiti-



For the second, it is no difficult thing to be manifested: for any Iudgement will determine the Sacrament to bee maymed; when it is received according to mens pleasures, leaving that prescript forme which is layed downe by Christ himself in such a part, that doth conferre grace & Besides, they must acknowledge themselves either violators of Christs Testament <sup>h</sup>, or that hee revoked what hee first instituted by some subsequnt act. Nor can I see how the Sacrament may be without the signe, to wit, the bread and wine, any more then without the thing signified, which is the Body and Bloud of CHRIST, when both are required to the conficiency of a Sacrament, as a body and soule to the constitution of a man i.

Neither doth this institution alone crosse the Romane practise, but the Precept of Christ also Mat. 26. *Drinke yee all of this*, which pointeth not onely to the Apostles, but to the people also, notwithstanding their pretences to defend their fraud, as is apparant by *Paschasius* <sup>k</sup>, who interpreteth this precept not of the Ministers onely, but of all beleivers. And yet *Becan* one of our Iesuites owne societie, will not have this a precept to the Apostles themselves (so fearefull they are to heare our Saviours commaunds) but telleth us that CHRIST his wordes, *Drinke yee all of this, are of the same strength with those of Luke 22.7. Take this and divide it among your selves.* And (as if our Saviour had suspected the Apostles to have

beene as Cupping a Ministry, as this Iesuite now chargerh us true Catholickes to be) hee maketh CHRIST *to deliver all the wine to one, with this caution, that hee should not drinke it all, but taste a litle of it, and afterwards de-*

<sup>i</sup> Vasques t. 3. in 3. disp. 21. §. c. 2. Vnaquaq; species huius Sacramenti, quatenus Sacramenti pars est, suam habet significationem diversam, ---

hinc sequitur unamquamque speciem in hoc sacramento suum effectum per se operari.

<sup>h</sup> Mat. 26. Hoc est sanguis meus Novi Testamenti: Luc. 22. Hoc poculum est novum illud testamentum per sanguinem meum,

Durand rat. l. 4. c. 42. Christus post coenam corpus & sanguinem suum dedit Apostolis: ut hoc sacramentum velut ultimum testatoris mandatum arctius memoriae commendaretur.

<sup>k</sup> Bonaven. l. 4. D. 11. p. 2. ar. 1. q. 2. Vt perfecte esset vel signaretur redemptio, & ex hoc perfecta refectio, debuit signari corpus in pane & anima, cujus sedes est in sanguine, & in vino. <sup>l</sup> Paschas. cap. 15. de corp. Christi. Accipite & bibite ex hoc omnes, tam ministri quam & reliqui credentes. Damasc. orth. fid. l. 4. cap. 14.

live it orderly ~~to~~ his fellow Apostles <sup>1</sup>, that they might partake of the Chalice with him; whereas the direction was a precept unto all there present to communicate in the Cuppe, and not a caution onely for him that first received, ~~to~~ forbear drinking of all, as that Iesuite would perswade.

And although the Precept Luke 22. 19. *This doe in remembrance of mee* immediately followeth the consecration of the Element of Bread; yet it is plaine, and pressingly evident, that it hath relation to the whole institution, in which the Cuppe is contained, as may bee convinced from an other Evangelist, Mar. 26. 27. Besides this, the Apostle Saint Paul, 1. Cor. 11. 23. maketh the whole institution (not excluding either Element) to bee delivered from CHRIST to him, that the practise thereof might bee observed in the Church. And though it bee a sinne for a Papist to confesse it, Ruard: Tapper. ar. 15. <sup>m</sup> cannot deny, but to communicate in both kindes is of greater efficacie, then in one, it being acknowledged, that the *Sacraments conferre that grace which they signifie*, so that *when the signification is more full and perfect*, as hee confesseth it to bee, being received in both kindes, the effect must answer thereunto. And Alexand. Halensis peremptorily affirmeth the receiving under both kindes to be of more merite, for increase of Devotion and faith <sup>n</sup>.

ordine porrigendum. Itaque verba illa, Bibite ex hoc omnes, perinde valent, atque illa Luca 22. 7. Accipite & dividite inter vos, id est, unus non exhauriat totum calicem, sed singuli aliquid bibant. <sup>m</sup> Ruard: Tapper: ar. 15. Concludunt enim utilius esse, habito scilicet respectu ad efficaciam & virtutem sacramenti sub utraque specie Ibid. Plus gratiæ spiritualis sub utraque, conferatur, quam sub alterâ tantum specie. Ibid. Et cum Sacramenta conferant gratiam quam significant, quando completior et perfectior est significatio, plenior oportet esse effectum. <sup>n</sup> Alex Alp 4. q. 11. Sumptio quæ est sub duabus speciebus, est majoris meriti, tum ratione augmentationis devotionis, tum ratione fidei & atationis actualis, tum ratione sumptionis completioris. *et tunc ibi*. Sumptio sub utraque specie quem modum sumendi tradidit, Dominus est majoris efficacæ, & complementi.

Beean. Manual Contr. lib. 1. c. 9. p. 340. Calvinistæ obijciunt illud, Bibite ex hoc omnes Resp. Hoc solis Apostolis dictum est, qui erant presentes: cum enim Christus divisisset panem Eucharisticum in varias partes, & singulis Apostolis singulas porrexisset; calix autem eo modo dividi non posset; uni ex Apostolis integrum porrexit, cum hac cautione, ut non putaret totum sibi ebibendum esse, sed aliquid inde gustandum, ac deinde reliquis

So that while our Cuppe by which our Iesuite hath denominated us to be a *cupping Ministry*, proveth to bee a Grace-Cuppe, we may with more patience deryde the reproach of his scorning folly.

And not to dwell on the examination of this *sacriledge* any longer, it is plaine both by the testimony of *Bonaventure* & and *Aquinas* & , that wee cannot expresse

¶ Bonaven. lib. 4. dist. 11. part. 2. ar. 1. quæst. 2. Quantum ad signationem vel significantiam: — sunt de integritate, quia neutra per se exprimitur res hujus Sacramenti, sed in utraque simul: et hoc patet sic: Hic significatur Christus cibus perfectè reficiens manducantes Sacramentaliter, & spiritaliter: perfectio autem refectio non est in pane tantum, nec in vino tantum, sed in utroque: ideo non in uno tantum perfectè signatur, ut reficiens sed in utroque.

CHRIST's death truly, which is the thing signified in the Sacrament, without the use of both the Elements, because therein the perfection and integritie of the Sacrament doth consist. Whereto let bee added and well noted what *Tapperus* affirmes. That having respect to the Sacrament, and the perfection thereof, it were more convenient the Communion should be under both kinds, then one alone. For this is more agreeable to the institution and integritie thereof, and to bodily refectio, yea and to the example of Christ, and the Fathers of the Primitive Church, who dispensed the holy Eucharist under both kinds even in the *Romane Church* it selfe &.

But if any Good-fellow Protestant (saith our Iesuite) should bee the loather to embrace our Religion for beeing so scant of the Cuppe: wee give him to understand, that with us hee shalbee partaker of as good a Cuppe every way &c. for wee presents unto every one a Cup of the best Wine, to wit, the Ablution, and the Protestants confesse theirs to bee no more then meere wine: and therefore hee thinkes our charge of Sacriledge which wee cast uppon them for withholding the Cuppe from the People to bee unjust; and that it is surely to be layed upon us, who (if

¶ Aquinas part. 3. quæst. 80 art. 12. Ex parte quidem ipsius Sacramenti convenit, quod utrumque sumatur, scilicet & corpus & sanguis: quia in utroque consistit perfectio Sacramenti. ¶ Ruard-Tapper, ar. 11. Habito respectu ad Sacramentum, ejusque perfectionem, magis conveniret sub utraque specie fieri communionem, quam sub altera tantum. Hoc enim magis consonum est ejus institutioni & integritati & refectio corporali, imo & exemplo Christi & patrum primitivæ Ecclesiæ, qui — sub utraque specie sacram Eucharistiam dispensabant in Ecclesia etiam Romana.

wee might beleive him) have most sacrilegiously defrauded Gods Church of the Communion of the true blood of CHRIST, giving no sacramentall blessing to the Cuppe at all †.

Iesuites had never such an Advocate; where truth affords him not matter to plead, hee wanteth not impudencie to reply \*. But will it endure examining? let us see. A good fellow † must be converted, and with a cuppe of ablution \*. Here is a reason for a tankard-carrier. Your argument would have beene more perswasive to good-fellowes (Mr Malone) if you would allure by an other Medium; that what wanteth in your feasting, shalbe sure to bee made up in your fasting, having in your strictest workes of mortification, not onely wine † and strong drinke which you may take freely †, and when you please, without violating your strictest devotion †; but all other choyce electuaries and pleasant confectiōs † in like manner also. These had beene Arguments would not onely have turned a Good-fellow Protestant, but Sodome and Gomorrah to bee Papists in Profession, and of your Order also.

And whereas hee chargeth us, that wee give more wine in the Sacrament †. Wee answere, that this may bee true when a Iew or a Iesuite doth receive it, or one equally affected with them, as Saint Augustine in like manner spake of Judas, that he received *Panem Domini*, not *Panem Domini*: But to a faithfull receiver, we know, as we offer them the blood of Christ, so they really receive it, and therefore we justly charge you with sacriledge for detaining the Cup; post prandium vespere jejunium non solvere. \* Less. de Instit. et Iure, l. 4. c. 2. Ex his inferur primò, Potus sumptionem crebriorem non vetari; quare. etiam si quis eo sine utatur, etiam immoderatè, non violabit præceptum Ecclesiæ de jejunio, etsi contra temperantiam peccet. \* Io. Medina Cods de jejunio. q. 2. In Ecclesiastica Quadragesima unica refectio tantum est concessa, et in potatione nulla est opposita limitatio. † Less. de Instit. et Iure, l. 4. c. 2. ru. 10. Inferur secundò non prohiberi usum Electuoriorum et conditorum, &c. † Reply pag. 31.

† Reply pag. 31. 22.

† Aug. de Civit. Dei lib. 5. cap. 17. Facile est cuiquam, videri respondisse, qui tacere noluerit. Aut quid est loquacius vanitate? Quæ non ideo potest quod veritas, quia si voluerit etiam, plus potest clamare quam veritas. † Reply pag. 31.

\* A cup of Ablution is water in most of our Irish parts. † Azor, Instit. part. 2. l. 7. cap. 10. q. 7. pag. 161. Conscientia est opinio, potionem vini, siue manet ante prandium, siue

Neither



<sup>a</sup> De consecra-  
tione dist. 2.  
Comperimus  
autem quod  
quidam sumptu-  
sa tantummodo  
corporis sacri  
portione à  
calice sacri cru-  
oris abstineant.  
Qui procul du-  
bio (quoniam  
nescio qua su-  
perstitione do-  
centur obstrin-  
gi) aut integra  
sacramenta  
percipiant, aut  
ab integris ar-  
ceantur: quia  
divisionis e-  
jusdemque my-  
sterij sine gran-  
di SACRI-  
LEGIO non  
potest prove-  
nire:

<sup>b</sup> Reply pag. 22

<sup>c</sup> See the most  
reverend the  
Lord Primate  
in his Answer  
to the Iesuites  
challenge, pag.  
3.

<sup>d</sup> Reply pag. 21

Neither doe we alone charge you herewith but your  
owne law <sup>a</sup>, layeth the same condemnation upon you.

But (saith he) *our Answerer and his Symmists, have most sacrilegiously defrauded Gods Church thereof* <sup>b</sup>.

*Gods Church?* what meanes the Iesuite by this Phrase? conceive he heereby the Roman? surely no: All theirs have the true blood of Christ, at least by *Concomitancy*. Are the Protestants that Church, wherein this fraud is committed? doubt you of this? How then can *Gods Church* bee so manacled, that all must to Hell, not one permitted to clime to Heaven, to ascend to salvation?

And now he hath confessed us to be Gods Church, let him prove our Sacriledge if he be able, as also that we vary from the practise in *St. Pauls* dayes, in giving the true blood of CHRIST to our Communicants; or that wee celebrate the Sacrament without consecrating it, and wee will confesse guilty. But if this be but a Iesuites charge, a strayne of impudency, kinde men may preferre him before *Esop*, but none will thinke him fit to register the truth. The Iesuite telleth us, that the most reverend Primate *his second Argument* is framed thus. By *S. Pauls Order*, who would have all things done to edification, Christians should pray with understanding, and not in an unknowne language, as may be seene in the fourteenth chapter of his first Epistle to the *Corinthians*. The Case is now so altered, that the bringing in of a tongue not understood (which hindred the edifying of *Babell* it selfe and scattered the builders thereof) is accompted a good meanes to further the edifying of your *Babell*, and to hold her followers together; is not this then a good ground to resolve a mans judgment, that things are not now kept in that order, wherein they were set at first by the *Apostle* <sup>c</sup>. And hereunto the Iesuite replyes.

*I have alwayes esteeme'd our Answerer so both for learning and sincerity, that I preferre none of his ranke before him, yet doe I not see how in this objection he can escape a blemish, in one of them at the least* <sup>d</sup>.

Wee

We have had good experience, that the Iesuites jealousies are not crimes; nor his words, slander; and therefore if he proves nothing, he layes nothing. But he is ready in his armes.

*For where he sayth, that by S. Pauls Order, Christians should pray with understanding, and not in an unknowne language, alledging for the same the 14 chap. of his 1. epistle to the Corinthian, it is most certaine that neither in that fourteenth chapter, nor yet in all S. Pauls Epistles, there is any such order (as he meaneth) to be found, which if he knew not, his ignorance is to be wondred at: if he knew it, his integrity must be stayned, for wronging the Apostle and deluding his Reader c.*

• Reply pag. 12.

It were vaine to bestowe time to defend this most learned Primate, from this unjustly charging Iesuite, especially in either of these dreames of want of learning or sincerity; when his owne tongue and pen have manifested such deepe knowledge, his life so sacred sincerity, that a legion of Iesuites extracted cannot expresse the like. And who is there, that hath stood at the feete of this learned *Gamaliel*, that hath not heard him to declare more learning, then this Iesuite can boast of, and scene in him more truth and candidenes of divine conversation, then Iesuites and Fryars by their demure and painted out-side can challenge to themselves? Nay, whose conscience (that knowes him) doth not refuse of him, that what is or may be required in a good man, learned Doctor, and faithfull Bishop may be found in him f. Neither doth this Iesuite deserve so learned an Adversary, who slighteth those things, which befoole his indeavours to answer; and falleth into violent straynes against the Proposer. But let us see what ground our travailer now treads uppon. No, he will demand first.

• Epistol. Bap. Mant. ad Ioan. Picum Mirandulam. In uno eodemq; homine videretur videre Hieronymum & Augustinum revivisse.

*When he sayth that by S. Pauls order Christians should pray with understanding, what kinde of prayer doth hee meane? g.*

• Reply pag. 13.

To this we answered him; All prayers which as well require

quire the understanding as the will, knowledge as Devotion.

But the Iesuite sayth, if private prayer, such as Christians by themselves doe exercise, cleare it is that the Apostle in that fourteenth Chap. speaketh of none such, and say he did, it is well knowne that amongst us the use of praying in a vulgar tongue is left as free to each one, as amongst the Protestants themselves.

<sup>a</sup> Reply pag. 12 themselves.

The most learned Primate interpreteth not those words of prayer, as publick, or private, but in regard of the act of praying with what circumstances soever it be used: and that by St. Pauls order no prayers ought to be made, of what kind soever, which the parties invoking understand not, be they publicke, or private, for the whole Church, or for particular necessity. But for that freedome of praying in a vulgar tongue, which you say, is left to each one amongst you; we know it false by experience, unlesse your directions for saying of Ave's, and Pater-nosters, bee arbitrary and left to the discretion of your Catholicke children, which I thinke no Popish father will admit. For your Rhemists conclude, that praying either publickely or privately in Latine, is thought by the wisest and godliest to be most expedient: and though they confesse, that their church hath commanded in some Councells, that such as cannot learne distinctly in Latine (specially the Pater noster and the Creed) should be taught them in the vulgar tongue. Yet the wisdom of the Church hath better liked and allowed of Latine Primars, Beads, and Prayers, from whence the Iesuite may collect, that the Rhemists stick closer to the Latine, then himselfe, inasmuch, that they would have the people to use not onely Latine Primars and Prayers, but Latine Beades also; All which (without doubt) are alike available.

Again the Iesuite saith, if he meane the Publicke Prayer and service of the Church: certaine also it is, that the Corinthians had theirs in the Greeke, and not in any unknowne language, and therefore the Apostle speaking of prayer in

<sup>a</sup> Upon the 13. verse of the 14. chap. of the first Epistle of Paul to the Corinthians.

<sup>b</sup> Upon the 16. verse.

*an unknowne tongue, cannot be said to meane the publicke Service of the Church* <sup>1.</sup>

<sup>1</sup> Reply pag. 11

And wherefore in Greeke? was it not, because that language was more generally understood? and did not the Apostles for the same cause make use of that tongue in revealing the mysteries of God? But at length our Iesuit confesseth all which hee so violently fighteth against, by distinguishing betwixt prayer which is directed to the edifying and instruction of the hearers, upon which Prayer, the Apostles Doctrine in that Chapter runneth altogether: and their publicke Church service, which cannot any way be said to be such <sup>m.</sup> For hereby we get this, that our prayers both publick and private are agreeable to the Apostles grounds, which are generall; and that their prayers both publicke and private doe oppose the same. And yet they thinke all wilbe made up, by a more grosse uncovering their shame and nakednes, and therefore he telleth us, that their publicke Church service is directed principally to the worship of Almighty God, and not to instruct and edifie the hearers <sup>n.</sup>

<sup>m</sup> Reply pag. 13

What? Gods service, and no way for instruction? what? Darke Church? Darke soules? all in obscurity? Gods worship also? Hath the Church beene without Vrim and Thummim since her captivitie in Babylon? The Iesuite will have it so; But wee know that as Gods worship is an act which God accepteth for his honour; so thereby man doth increase in saving graces, not of those onely which are appropriated to the will, zeale and devotion, but to the understanding also being made conformable to Gods Image in wisdom and knowledge: and surely if every action, especially that which is christian and divine, ought to be done to edification, wee may see where our Iesuite is, that in the supreme act of divine adoration, denyeth any thing but darkenesse to remaine.

<sup>n</sup> Reply. ibid.

<sup>o</sup> Thomas 112. quest. 92. ar. 1. Ordinatur primò divinus cultus ad reverentiam Deo exhibendam. Secundò ordinatur ad hoc, quod homo instruat à Deo, quem colit. Tertiò ordinatur divinus cultus ad quandam directionem humanorum actuum secundum institutionem Dei quicollimur.

Moreover (saith the Iesuite) when S. Paul in that Chapter speaketh of a strange tongue, certaine it is that hee meaneth

meaneth



meaneth an unknowne language, miraculously imparted to the speaker, by the gift of tongues; but the Latine-----is none

\* Reply pag. 23, such &c. p.

This is false by the Iudgment of their owne *Dionysius Carthusianus* upon the x. verse of this Chapter. But suppose it were not, yet in effect it is the same crossing the generall rules of the Apostle, as those tongues which were given by miracle. The Iesuite doth further from the *Rhemists* make the Contents of this Chapter to be this; that men though they had strange tongues, by miracle, yet should not preferre the same before prophesie, the speaker of languages being inhibited to utter his inspiration unlessse there were an interpreter.

4 Bellande verbo Dei lib. 2. cap. 16. Nam

προεβόησαν

& λαλῶν &

ευχαριστῶν,

quibus vocibus

Apostolus

utitur, non significant

consonari, sed precari, & canere,

& gratias agere. Quocirca

Chrysostomus

& Theophilus,

nec non

Ambrosius &

Haymo hunc

locum de precibus intelli-

gunt.

Vasq. Anst. pro

e. Quia vis res

mundi--ex natura rei, & se-

cluso periculo

nec cum Deo

scut in agop-

fius adorari po-

test.

It were not much if this were in part granted the Iesuite, but is there nothing else driven at by the holy Apostle? surely if their practise durst indure tryall, the Apostle speaketh to other endes also. *Belarmine* maketh the Apostles words to signifie prayer, singing and giving of thanks, and confesseth that *Chrysostome* and *Theophilast*, *Ambrose* and *Haymo* understand this place of prayer. The Iesuite also observeth that the Apostles doctrine in this Chapter runneth altogether uppon such a prayer, as is directed to the edifying and instruction of the heavens: and yet hath the face to deny, that the Apostle either meaneth publicke, or private in this Chapter. Howsoever surely the drift of the Apostle here, must be something else, then that cited from the *Rhemists*; For if the understanding of the party, that either prayeth, or assenteth to the prayer, be not exercised; why may not God be worshipped with any words, as you confesse he may be adored by any Image, or representation, be it, of beast, or man? and then why may not the Church make use of one of *Aristo's* Poems in a strange tongue, or such sleight phantasies, seeing the mindes might performe their zeale, where the wordes signifie nothing to the purpose, at all?

But whatsoever Prayer is meant here in this chapter, either

ther publicke or private, it is plaine that it ought not to be used, but in such a manner that it might be understood: for saith the *Apostle ver. 15. I will pray with the Spirit, I will pray with understanding*: Neither hath this relation to him that prayeth, but to all those that communicated with him in his prayer. So *ver. 16. Else when thou shalt blesse with the Spirit, how shall he which occupieth the roome of the unlearned say Amen, as thy giving of thanks, seeing he understandeth not what thou sayest*. And although this Iesuite thinketh he doth wisely, when he telleth us, that those tongues which the Apostle inhibites, were not such as the Latine, but such as the Apostle spake by miracle, having the gift of tongues: this maketh more against him, for if God would not have those tongues which did principally give honour unto his name, to be used in prophesying or praying without an interpreter, where the people could not understand them; much lesse other tongues which were onely obtained by industry and paines. And the Apostle giveth the reason by expressing the inconvenience, that thereby they shalbe *Barbarians to each other ver. 11. and be like a Trumpeter that strikes amazement, but stirreth up no Devotion, unlesse a blind and a distracted one, when the Trumpet giveth but an uncertaine sound* \* . Whereby, it is apparant, that all popish prayer, whether private, or publick, is made in opposition of these grounds layed downe by the Apostle, under these poore pretences, that the efficacy of the prayer consisteth in the very vertue of the worke & c. that the publicke Church Service is directed principally to the worship of Almighty God, and not to instruct and edifie the hearers; that it pertaineth much more to unity, that men should in their devotion pray like Parrates, and the Priests read the Exhortation with an intent not to be understood. And as this opposeth the Apostle his direction how to pray; so doth it contradict the generall practise of the primitive Church founded upon this rule. For *Origen* sayth, that the *Greekes truly doe call upon GOD in Greeke,*

\* v. 8.

Rhem. vpon  
the 13. verse of  
this chapter.  
Reply pag. 13.  
\* Rhem. vpon  
the 11. verse of  
this chapter.

Greece, the Romans in Latine; and every one also doth pray unto him in their native and vulgar tongue <sup>1</sup>. And also the Councell of Lateran under Innocent the third, (by reason that in many parts, people of divers languages were mingled within the same cittie and dioecesse, having divers <sup>mores</sup> and manners under one faith,) did straitly commaund, that the Prelates of such citties or dioeces, should provide fit men, which according to the diversities of <sup>languages</sup> and languages should celebrate divine service, & minister the ecclesiasticall sacraments unto them, instructing them as well by word as by example <sup>2</sup>: which Decree must needs crosse their subsequent practise. Further, although *Aquinas* doth justifie the service of the Roman Church which the vulgar understand not, yet he affirmeth this to have bene *madnes in the Primitive times* <sup>3</sup>. And if understanding be not requisite in your Church service, wherefore insert you in your missall the prayer of *St. Ambrose*, *Make me by thy grace alwayes to believe and understand that of so great a mystery* <sup>4</sup> &c, if (I say) for his owne edification in spirit and affection, there be no difference, whether the Speaker understand any thing he speaketh, or not, as the *Rhemists* <sup>5</sup>, would interpret the Apostles words? Besides if the People should learne nothing, nor understand any thing that is there done, wherefore doth the *Priest turning himselfe unto them say*, *Let us pray, the Lord be with you*? why doth the People answer you, *and with thy spirit* <sup>6</sup>? Or why did the Councell of Basil decree against those that say Masse in *secret prayers* with such a lowe voyce, that it cannot be heard of the

<sup>1</sup> Origen. Cont. Celsium. lib. 8. At Græ. i. quidem græce hunc nominant & latine Romanis: & singuli item nativâ & vernaculâ linguâ Deum precantur.

<sup>2</sup> Concil. Lateran. 4<sup>um</sup>. Oecum. sub Innocent. 3<sup>o</sup>. cap. 9. Quoniam in plerisque partibus intra eandem civitatem atque dioecesis permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus & mores, districte præcipimus, ut pontifices huiusmodi civitatum, sive dioecesium, provideant viros idoneos, qui secundum diversitates rituum & linguarum divina officia illis celebrent, & ecclesiastica sacramenta illis ministrent, instruendo eos verbo pariter & exemplo. <sup>3</sup> *Aquin.* in 1. Cor. 14. Dicendum est ad hoc, quod ideo erat insania in primitiva Ecclesia, quia erant rudes in ritu ecclesiastico. <sup>4</sup> Missal. Roman. Orat. sancti Ambrosii: aut missam. fac me per gratiam tuam semper illud de tanto mysterio credere & intelligere &c. <sup>5</sup> *In ver.* cap. præd: <sup>6</sup> Missal. Roman. Celebrans versa facie ad populum--cum dicturus est, Orare fratres, Dominus vobiscum. Ref. Et cum spiritu tuo.

stander by <sup>d</sup>, if some in that Councell had not thought it convenient, that the People should understand the prayers that were read? So that let our Iesuite contend as he pleaseth, *Chrysostome* concludeth, that the *Common people cannot say Amen to a prayer which they doe not understand* <sup>e</sup>, which dutie both the *Apostle* <sup>\*</sup> & the ancient practise supposeth as necessary for the people to performe. And therefore our Iesuite may leave to triumph, unlesse it be in his scars, & to boast any further, unlesse he be confident of his impudency; & let the trophy rest where it should be, upon the Victors head, who hath shewed the ground to resolve a mans judgment, & hath further manifested, that Papists being unable to iustifie their practise thereby, must confesse, if ever they expect acquittall from their perverse and incrept innovations, that things are not now kept in that order, in which they were left at first by the *Apostle*.

Moreover, whereas the learned *Primate* sheweth the practise of Popish contrivers, in that, *the case is now so altered, that the bringing in of a tongue not understood, which hindered the edifying of Babel it selfe, and scattered the builders thereof, is accompted a good meanes to further the edifying of their Babel, and to hold her followers together*: Our Iesuite would have us to espy,

*How many absurdities are couched in these words*; unworthy truly of such a penne g. Indeed it ill befits to slender a braine-pan to charge that penne with *absurdities*. but how perswadeth he his fictions?

seculorum, qui finis precum est, audiens Amen non dicit. \* 1 Cor. 14. 6. Iustinus sub finem secundæ Ap. loquæ pro Christianis, disertis verbis dicit totum populum in Ecclesia respondere consuevisse, Amen; cum sacerdos eminebat orationem, vel gratiarum actionem. Item etiam postea longo tempore servatum esse tam in Oriente, quam in Occidente, patet ex li. iurgii Chrysostomi, quæ habetur in fine operum eius, ubi apertissime distinguatur quæ Sacerdos, quæ Diaconus, & quæ populus in divinis officijs canebant. Item ex typicis semel d. oratione Dominicâ, ubi dicit plebem respondere: Habemus ad Dominum, & ex Hieronymi præfat. lib. 2. in Episto. ad Galat. qui scribit in Ecclesijs, urbis Romæ quasi cœleste contru audiri populum reboantem, Amen. Bellarm. de verbo Dei. lib. 1. cap. 16. Reply pag. 3.

<sup>d</sup> Basil. Concil. Sess. 2. 1. Abusu aliarum Ecclesiarum in quibus Missa etiam privata sine ministro aut per secretas orationes ita submissa voce dicitur, quod à circumstantibus audiri non potest, abolentes, statumus, ut qui in his transgressori inventus fuerit, à suo superiore debite castigetur.

<sup>e</sup> Chrysost. in Epist. ad Corin. 1. cap. 14. homil. 35. Si peregrinâ linguâ gratias agas, quam nec intelligas ipse, nec ceteris item interpreteris, subicere Amen plebeius non potest, & illud, in secula



*First (saith he) those words [the case is now so altered] as charging us to vary from S. Pauls order are most vaine, seeing that we finde no such order at all h.*

<sup>b</sup> Reply ibid.

\* 1. Cor. 14. 37.

40.

† v. 26.

<sup>i</sup> Chrysost. in e-  
pist. ad Cor. 1.  
cap. 14. homil.  
33. Idem ubi-  
que viri insti-  
tutum vides, mul-  
torum, ac toti-  
us ecclesiæ sci-  
licet commodi-  
tatem: hic illi  
est in rebus om-  
nibus veluti  
canon.

\* 1. Cor. 14. 28.

† v. 22.

\* v. 5.

† v. 19.

<sup>k</sup> Reply pag. 23.

The Order \* of S. Paul is evident to any that will not counterfeit blindness: for (saith he) *let all things be done to edification †, that is, to the commodity of many, even of the whole Church, as S. Chrysostome observeth, this (saith that auncient Father) is as it were a Canon to the Apostle in all things i.* And accordingly the Apostle ordereth that no tongue shal have priviledge to be used among the faithfull that doth hinder knowledge \*, by which the people are edified & instructed †, the gift of tongues being a signe to the that beleive not \*. And professeth, that in the Church he had rather speake five words with his understanding, that so he might teach others also, then ten thousand words in an unknowne tongue \*. Now the practise of these primitive times is not imitated by you, but opposed by your practise, howsoever accidentally and not by Papall decree it first got footing in your Church.

Secondly those others, [that the bringing in of a tongue not understood] containe two grosse mistakes: for neither is the Latine a tongue not understood <sup>k</sup>.

That the latine is a tongue not understood. We will bring two witnesses from Rome, Roman Preists, Roman People, which wilbe sufficient to vindicate the most learned Answerer from this mistake, which the Iesuite layeth against him. For wherefore did you accent the Masse-booke, but because your Preists could not rightly read it? and will you perswade, that they could understand, what they could not read? <sup>21</sup>y. For your People, if you will not confesse that they are generally ignorant of the Latine, observe, how they mumble their Mattens and this will suffice. But the Iesuite well knowing, that the Latine is a tongue not understood, doth restraine his speech, that it was not such a one as St. Paul speaketh of; that is, imparted by miracle; But this is nothing to the purpose, whether the Roman language were miraculously imparted, or no, For St. Paul maketh

maketh that language to be unknowne which needeth an interpreter, and I doubt not, but you will confesse, that your Latine hath neede hereof, especially when the ignorant people are your auditours. And further let us consider the Iesuite mistaken, in making a language to be knowne or unknowne in regard of it selfe; whenas it is so reputed onely, in regard of the hearers, which doe not understand the same. *Balaams* Asses spake by miracle, and yet his language was not unknowne: and many spend their lives in your Latine Masse, and yet beget but ignorant hearers.

Moreover, if the Iesuite had not mistaken himselfe, he might have found the Latine to have beene a tongue unknowne, and a tongue imparted by miracle also, as we may see in the Acts of the Apostles \*, where the dwellers in *Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jewes and Proselytes* &c. did heare the Apostles speaking in their tongues the wonderfull workes of God. whereunto S. Chrysostome agreeth, affirming more then once, the *Latine tongue to have beene imparted by miracle to the Apostles* 1. Neither (saith the Iesuite) was it brought in by us, but by our Answerer himselfe confessed to have beene from the beginning m.

For this your second mistake; the learned Primate saith, that the Latine service, was used from the beginning in those countries; and who doubteth of it? but was it not also understood? if the Preists had then Latine tongues, had not the people Latine eares n?

*But this* (as the Iesuite pretendeth from the Answerers

num, & linguæ conjunctum haberent multi, & precabantur quidem, & linguâ sonabant, vel Perlarum vel ROMANA utentes. m Reply pag. 21. n Azor. Ies. Instit. Mor. par 1. lib. 8. cap. 26. Nos tan en libenter fatemur, tunc temporis laicos in Scripturarum lectione fuisse versatos, quia sacra eloquia fuerunt Græco vel Latino sermone conscripta, quem sermonem vulgus quoque callebat: nunc vero plebs fere rudis est, & imperita Latini sermonis; at Laici qui Græcè vel Latine noverunt, Scripturas jure optimo læsitant.

\* Act. 2. 10. 11.  
1 Chrysost. in  
Epist. ad Cor.  
1. cap. 14. homil. 35. Idem  
Perlarum ROMANA  
Indorum, & multorum præterea  
linguis, Spiritu  
susurrante, loquerebatur, atque  
id munus, munus tum vocabatur lingua-  
rum. Et paulo  
post. Erant enim  
jam olim, qui  
precandi do-

confession ) *hath remained in the Church without alteration* ( no such syllable in the Answerer ) *when the people in*  
 • Reply pag. 13, *their vulgar speech departed from it* .

Imagine at the mistake ; the people departed from the vulgar speech: who brought it after them , or in amongst them that had departed from it, but Popish Engineers ? For doth not the departing of the people make an alteration? can this be denyed? for although the Latine remaine the same, yet is it not fit in these times for the same use & purpose, whereunto it was before appointed. Is it not all one, whether faith ranne from the people , or the people from the faith? Doth not both of these make infidels ? if the Candlestick be taken from the people, or the people forsake the light; will there not bee an operation of the same effect ? Wee confesse , Latine service hath remained in some Churches , like *Saul* in his *Kingdome* , but the people have beene stricken with blindness , as hee was possessed with the *Divell*, ever since the *Spirit of truth* and *knowledge* departed from them.

And heerein who cannot see that our great Logician in pleading for obscure Church-service , deprives himselfe of reason ? for who will say, because the Latine Church had their Latine Liturgie, when that language was understood generally, therefore they ought to have it so now: or that there is no alteration among the people, but that they are the same in knowledg & devotio now, when they understand nothing, as they were in the primitive times, whē they were well instructed: or that because some churches within the Roman Empire had the continuance of a Latine Liturgie, which at first they understood; that therefore Popish Contrivers cannot as criminous bee charged with bringing in and continuing of a strange tongue amongst other Churches, that were afterwards converted? So that the Answerers charge is iust, that , that service which was lawfully practised , when it was vulgarly under-

understood, hath by your carelesnes and negligence of the peoples instruction remained amongst you: But for many other Churches, as *Ireland*, the *Indies* \* &c. who \* The Iesuite brought in those preparations to darkenesse amongst them, but your *Babell-builders*, not induring light, Latine was not least your workes of darkenesse might bee detected or overthrowne? And doth not your mistake lye in your commonly understood in way, it being true that by your negligence it hath continued in some Churches, where it ought to have France and beene changed: and by your impudencies, it hath Spaine, because they had their beene intruded upon others, where it ought not to have proper languages beene admitted?

*Thirdly* (saith the Iesuite) the words following, (which hindred the edifying of Babell it selfe and scattered her builders) are of the like nature, for it was not one onely tongue, that hindred the edifying of Babell, as it is well knowne, but many: Finally, he absurdely concludeth with manifest contradiction; for if Babell, was called Confusion, and her builders scattered by a multiplicity of different tongues: whilst we in one tongue, and faith hold united together, can any wiseman say that we build confused Babell?

But if one onely tongue confounded, and not many hindred the edifying of Babell, as it is well known; or, if Babell was called Confusion, because that one only tongue was confounded; will not the Iesuite bee ashamed to charge that pen with absurdities, which he can no way resist, but by such ignorant boldnes, which here and in other places most freely and liberally he useth against it? And that this is true, St. Chrysostome affirmeth, & Iosephus doth fully declare, where hee telleth us, that the place of the towne was called Babel, or Confusion, not for the multitude of tongues which were then given, but propter confusam linguam que prius omnibus ex aequo clara fuerat, because that tongue was confounded which before was indifferently understood of all the people; which your vulgar Bible expresseth, Venite igitur, descendamus & confundamus ibi linguam eorum ut non  
 ¶ Reply pag. 24.  
 \* Chrysost. in epist. ad Cor. 1. cap. 14. homil. 35. Cum turris extrueretur, una lingua in multas secabatur.  
 Iosephus 1. 2. Antiq. cap. 5. Loc. vereturis nunc Babylon vocatur propter confusionem &c. nam Hebrei confusionem nominant Babel.



\* Gen. 11.

\* Gen. 11.7.

† Torniellus.

Annal. facin.  
an. 120 Orbe.  
condito 1911.  
n. 10. Primum  
dicimus, quod  
Deus inducta  
mirabiliter in  
cunctis illis ho-  
minibus subita  
quâdam &  
omnimodâ  
prioris idioma-  
tis oblivione,  
illicet divinâ  
suâ dispensati-  
one & omni-  
potentiâ, in eo-  
rudem animis  
novos diversos-  
que indidit ha-  
bitus, juxta va-  
riorum lingua-  
rum genera  
singulis distri-  
buita, ita ut sta-  
tim singula il-  
le familie  
promptum ex-  
pressumque ac  
distinctum u-  
sum illius ser-  
monis, qui sibi  
obtigerat, haberent. Quare iste terminus confusionis linguarum, quo non semel Scrip-  
tura utitur, non sic accipiendus est, ac si denotare velit, singulas linguas in se ipsis esse  
confusas; id enim non est credibile. ; Reply pag. 24.

audiat unusquisque vocem proximi sui \*. *Goe to, let us goe downe, and there confound their language, that they may not understand one anothers speech; and therefore ( in the 9. verle ) is the name of it called Babel, because the Lord did there confound the language of all the earth; which Torniellus telleth us was done by a miraculous bringing upon them a suddaine and totall forgetfulness of their first speech; for who is so wilfull to affirme this confusion to consist in the gift of new tongues, but in making the former unintelligible, as your Latine is now to the people, which formerly they vulgarly understood? And yer upon this confused foundation hee seeketh not onely to justifie their owne blindnes, but hee would make us scattered wights and Babelists also. May not Protestants (saith hee), be rather tearmed Babelists, whose diversity of languages and daylie jarres amongst themselves, give good testimony that their ambitious towne of Protestancy, built against the true Church, the Saints and Sacraments, the toppe thereof aiming at heaven is selfe, will soone bee dissipated, and left desolat.*

May not *Mr Malone* bee rather tearmed a Babelist, that so confusedly falleth upon us, without any ground whence to force this conclusion? For, first our divers languages make no more confusion amongst us, then the extraordinary gift of tongues did in the Apostles dayes; in regard wee retaine your Latine unconfused, and have many other languages which are made acquainted with the faith of CHRIST. Secondly, our jarres are not equall to yours, although they many times are passionate-ly exprest; neither are they of any other nature, then those which have beene among the members of the Church of CHRIST; neither destroying faith nor the

foundation

foundation thereof. Thirdly, the Iesuite is vaine in his flaunting tearmes, *mobisium towre of Protestancie*, — the *toppe whereof ayning against heaven it selfe*, (when all the world is but gleabe-land sufficient for their towre of S. Angelo) *buils against the true Church, the Saints and Sacraments*. As if there were a true Church, where CHRIST is not Monarch; or that their Universal Master could make Saints, as he hath done Sacraments.

\* Reply pag. 24

But if wee consider all aright, the ambitious towre of Protestancie will not be a mole-hill, it compared to your mountaines; for the whole world cannot containe Popish ambition, although the greatest honour upon earth must it oope before it; No tearmes will suffice the Papacie, but those which wee expresse God withall, as wee may see variously out of *Morinus* 7. But this is little to that which followeth; for you have made your Monarch after the manner of serpents, to cast off his slough, yea his nature it selfe; hee must not be barely man; either you must take him for God and man, or compounded of both. Where will you finde his Priesthood, when his Majestie is stiled *divine*, which cannot stand with a ministeriall dutie? Did he affect divinitie as the Emperour thought? The Pope will tell you, that *Peter*, (and you may conceive for whose sake) is assumed into the society of the individual *Unitie*, and the *Glosse* will give his successor the tittle of our Lord God the Pope, and as if this were too little, a *Cardinal* of their owne hath told us, that Popes have been

\* Extra de Major. & Obed. cap. Vnam Sanctam. Porro subesse Romano Pontifici omni humanarum creaturarum declaramus, dicimus, diffinimus, et pronunciamus omnino esse de necessitate salutis

De Patriarch. & Primat. orig. lib. 1. Exercit. 1. Ut quemadmodum Dico.

cesani in Episcopo, Episcopi in Metropolita, Metropolitz in Patriarcha unum sunt; ita Trinitas Patriarcharum in Unitate Pontificis coalesceret, sicq; sedis Principis Apostolorum esset in Trinitate VNITAS, & in Unitate TRINITAS. <sup>2</sup> Alvar. Pelag. de planctu Eccles. lib. 1. cap. 37. Papa igitur participaturatq; naturam cum Christo. Clemens. preem. in gloss. Papa stupor mundi: — Qui maxima rerum nec Deus es, nec homo: quasi Neuter es inter Vtrumque; <sup>b</sup> Ludou. Luisius ab Alcasar. in Apoc. in carmine ad Ioan. Apost. De Paulo 3. — Quem numinis instar vera colit pietas. — <sup>c</sup> Aventin. lib. 7. Nicol. 3. de Election. cap. Fundamenta in Sexte. Hunc enim in consortium individue unitatis assumptum &c. <sup>e</sup> Extravag. Ioan. 11. de verborum significatione. cap. Cum inter in gloss. Credere autem Dominum DEVM nostrum Papam &c.

<sup>f</sup> Francisc. Zabel. deschiſm. Inno. 7. & Benedicti p. 10.  
<sup>g</sup> Reply pag. 14  
<sup>h</sup> See the Margine. ibid.

<sup>i</sup> Censura propositionum ad sacrae Theologiae facultatem allatae per Patricium Cahil. Rectorem S. Michaelis Du. blinensis &c.

<sup>k</sup> Actum apud Sorbonam in congregationibus publicis sacrae facultatis Theologiae Parisiensis, habitis diebus secundis & septima Januarii 1631. Et confirmatum in Comitibus extraordinariis decimi quinti ejusdem mensis, & anni, praesentibus sexaginta Doctoribus & amplius.

<sup>l</sup> Censura. In ista propositione

membrorum Hierarchiae Ecclesiae-- est manca. " 1. Falsa. " 4. Iuri communi contraria. " 2. Ambigua. " 7. Injuncta. " 6. Inepta, ridicula, contra communem Ecclesiae sensum & usum. " 10. Iuri divino, naturali & positivo contraria. " 11. Scandaloſa. " 9. Scandaloſa. " 3. Schismatici. " 8. Haeretici.

perswaded, that they might doe *unlawfull things*, and so, plus quam Deus, more then God himselfe <sup>f</sup>. Now let the Iesuite consider, what reason hee had to stile true Religion, an *ambitious towre*, when as (if he cast an eye upon themselves) the towre of Papacie hath a foundation as low as Hell, and an height more loftie then the towre of Babel it selfe.

For the Iesuites invectives of *spirit of giddines*, severall sects, varying opinions, &c. His testimonies are not his freinds. First he urgeth *Lavatherus*, but as it seemeth from *Genebrard* and *Staphylus* <sup>h</sup>, men of excellent credite and repute, (no doubt) sufficient by their bare testimonie to divide all Protestancie; but the Iesuites text is moderate if his margine truth it, for the one divides *Protestancie* but into above 100. sects and varying opinions, when the other maketh the sects 180. and both differ from *Genebrard* the author that he citeth, who saith there are more then 200: but we see the Iesuite, lest hee should be taken lisping, placeth *sects and varying opinions* together: Now in this sence, who is there that is acquainted any thing in Popish writings, but can point out many thousand varying opinions amongst the Papistes themselves (which they condemne not, as wee doe those follies mentioned by *Genebrard*) and not goe out of the compasse of the Papall Creed? And to give them a taste in their *Hierarchie*, there hath beene eleven points of Popish *Iris* divinitie condemned by above 60. Doctors of Sorbon lately <sup>k</sup>, with such tearmes as these, lame <sup>l</sup>, false <sup>m</sup>, contrary to common right <sup>n</sup>, ambiguous <sup>o</sup>, injurious <sup>p</sup>, inept, ridiculous, against the sence and use of the Church <sup>q</sup>, contrary to divine, natural and positive law <sup>r</sup>, seditious <sup>s</sup>, scandalous <sup>t</sup>, schismatici <sup>u</sup>.

But suppose there were as many sects

as the Iesuite pretends, to disturbe the peace of the Protestant Churches ; what concludeth he in reproach of us, when he acknowledgeth that before S. *Augustine's* time there were many *more heresies* that oppugned the *Primitive Roman Faith* y, then hee nameth sects to discredit ours? For *Perk*; as the Iesuite hath mistaken his name, so his Author, if he speake as he is alledged, (for I have him not) hath forsaken the truth, there being no ground in the Church of Eng. and to produce so vaine a charge: But for that noble \* Knight, the true inheritour of his Fathers vertues, he doth shew in the place cited z, that *Whatsoever unity is amongst us, proceedeth from the meere force and vertue of veritie*, which he accompteth *the best and blessedst, and which onely doth unite the soule with God*. And that the Unity of the Church of Rome is but *for order in the world*, &c. antecedent before us, for which worldly peace they are beholding to their *Father and adviser*: yet he further acknowledgeth our *differences* are not *essentials*, or in any *part capitall*. Whereby the Reader may see with what truth he hath cited this Author. For the most learned *Bilson*, hee doth onely bewaile the mindes of many men, that are not so prone to peace, as they ought. A complaint that the best age of the Church might have taken up. And therefore if the Iesuite will proove our jarres; let him forsake such poore advantages that for the most part are raised from *Passion*, and manifest that in fundamentall points we vary one from another, or all from the Catholick Church; for otherwise it is more then probable that *Babell* will remaine where the most learned Answerer left it, even in the midst of the *Roman* blindness.

Reply pag. 8.

\* Sir Edwine Sands,

z In his Relation of Religion.



## SECT. III.



He most learned Primate, as he hath sufficiently shewed the meanes whereby tares that have crept into the Church might bee detected, viz. by having recourse unto the first and best times, doth further shew, that the like may be done by comparing the state of things present, with the middle times of the Church.

To which the Iesuite replying sheweth himselfe offended, not so much to be foyled by his Adversary, as to have it knowne: This word *thus* doth doth more perplexe the Iesuite, then the blowes which make him smart, and therefore his passion expresseth it selfe.

*Why (saith hee) unlesse you performe it better then thus, I see not but your selfe may be crowned an Innovator of idle*

*arguments* <sup>2</sup>:

No, neither of idle demaunds; for that is so proper to the popish schooles, that no man can deprive them of this catholicke title; and least want of succession should make them loose their priviledge, the Iesuite hath sufficiently continued it in this his vaine Reply.

The first of these Arguments which the Iesuite would have accompted idle, is comprehended in these words. *I finde by the constant and approved practise of the auncient Church, that all sortes of people, men, women, and children, had free liberty to reade the holy scriptures, I finde now the contrary among the Papists; and shall I say for all this that they have not removed the bounds which were set by the Fathers, because perhaps I cannot name the Pope, that ventured to make the first inclosure these commons of Gods people?* <sup>b</sup> And hereunto the Iesuite giueth a downe-right answer, that hee findes

<sup>a</sup> See the most reverend the Lord Primate his Answer to the Iesuites Challenge. pag 9.

findes no truth in this his saying : first because he layeth not downe, where amongst the auncient, any such practise is testified to have beene; 2ly. neither doth he shewe where amongst us he findes the contrary e.

The most learned Answerer thought it not necessary to produce witnesses to manifest so open truthes, whereof the Iesuite could not be ignorant. besides, he is vaine and wilfull to conclude a thing untrue, because the prooffe is not particularly urged : for who will seeke to prove those things, which are most manifest, which the Iesuite without declaring his ignorance cannot deny?

\* Reply pag. 23

But because he chargeth this most reverend Lord with untruth, I will take away that scruple from whence he seemeth to deduce this conclusion, and breifly manifest, first, that it was the constant and approved practise of the auncient Church, that all sorts of people---had free liberty to reade the holy scriptures. secondly, that we finde the contrary amongst the Papists; that then we may see whether his impudency will deny that which his deceite in this place is willing to cover.

For the first; it is a proposition so cleare, that I am perswaded the Iesuite would not have denyed it, if he could with safety to himselfe & his cause acknowledge the same. Yet although he doth not confesse it, I neede not much to trouble my selfe in the manifesting thereof, there being such cloudes of witnesses. And to goe further then the Primitive times after Christ; It is apparant, that Gods word was not given to be kept under a bushell, but as the sunne in the Orbe of the Church to lighten and irradiate the hearts of his Children; as may be gathered from the scriptures, penning in their vulgar tongue when they spake Hebrew. To this purpose it was, that Moses commaunded the Israelites to \* write the law upon the posts of their houses, and on their gates. And that it was a custome amongst the Church of the Iewes to try doubtfull things by the scriptures, may be collected by the words of our Savi-

\* Deut. 6. 9.

\* 10. 5. 39.

\* Act. 17. 12.

\* Polycarp. ad  
Philipp. n. Con-  
fido bene exer-  
citatos esse in  
sacris literis, &  
nihil vos latet.

\* Origen in Le-  
vit. hom. 9. Nu-  
trimenta igitur  
spiritus sunt  
divina lectio,  
orationes afflu-  
dus, sermo do-  
ctrinæ. His ali-  
tatur cibis, his cō-  
valefcit, his  
victor efficitur.

\* Espenceus  
Episcopus in

3. Tim. 3. in hæc  
verba (Et quia

ab infantia li-  
teras nosti) pag

116. Nequē e-  
nim hæc mea,

aut nova, sed

est patrum or-  
thodoxorum

querimonia  
\* Scripturas

quoque sanctas  
non ad legen-

dum tantum  
sed & haben-

dum tribuebat  
promptissimè,

non solum tuis,  
sed & fratribus

quas vidisset  
lectioni deditas

in via Pam-  
philii per Hiclon in Apolog. contra Ruffin. ad Pamachium & Marcell.

Saviour \* *Search the Scriptures, for in them ye thinke  
ye have eternall life, and they are they which testifie of  
mee.* And why should the Iewes have sent their He-  
brew text to be interpreted, if they had conceived, that the  
vulgar use had not beene permitted? Also it appeareth 2.  
*Tim.* 3. 15. that it was the familiar practise of good people  
to breed up children in the knowledge of the sacred scrip-  
tures, And that it was the practise of the primitive times is  
plaine by the \* *Bereans*, who *sought the scriptures daily*, to  
try the truth of the Apostles Doctrine, and were therefore  
accounted *more noble then those in Thessalonica*. Neither  
was it practise onely, but the Apostle in those times per-  
suadeth them to, by shewing the blessing which follow-  
ed the same Apoc. 1. 3. *Blessed is he that readeth, and they  
that heare the words of this Prophecie &c.*

And for the Ages following, who can be ignorant (that  
knowes any thing) of that, which the Ietuite desireth  
proofe of? For *Polycarpus to the Phillippians* saith, *I trust  
that you are well exercised in sacred scriptures* d. And in *O-  
rigen* his time, the *reading of these divine mysteries, dayly  
prayers, the word of instruction, were the nutriments*  
whereby the Spirit e of God increased his graces in the  
hearts of his children; and in after ages this practise conti-  
nued in the Church, and the *negligence of Christians* in not  
teaching their children the scriptures was complained of by  
the *annicient Fathers* f.

*Eusebius Casariensis* also in commending of *Pamphi-  
lus* amongst other things saith, that *hee did not onely lend  
the scriptures to bee read, but also gave them to men and  
women, which hee sawe were addicted to reading* g. *Chry-  
sostome* finding the opinion to beginne in the Church, that  
the reading of the Divine scriptures belonged onely to the  
*Monks*, because others had *wives, and children, and  
care of families*, bitterly resistes and reprehendes this  
*evil* in the people, affirming the reading of the scrip-

tures to bee much more necessary for the laye people then the Monks, in regard they having more open conversation, and daily receiving spirituall wounds, doe stand in more neede of spirituall Physicke <sup>h</sup>. And *S. Hierome* commendeth the reading & meditation of the holy scriptures to many holy persons of both sexes, in divers Epistles to them, as is confessed by the *Rhemists* themselves. Yea *Chrysostome* accounteth it a greater absurdity for his auditors to receive his doctrine without examining it by the scriptures, then for a man to receive money upon an others word, and not to reckon it himselfe <sup>k</sup>. *Gregory* likewise sayth of the scripture, as if it had beene given to that purpose, *It is a river shallowe and deepe wherein the Lambe may wade and the Elephant swim* <sup>l</sup>. But chiefly *Chrysostome* urgeth the practise of this holy duty. *Because the Spirit of God hath so disposed and tempered the sacred scriptures, that Publicans, Fishers, Carpenters, Pastors and Apostles, idiots, unlearned, might be saved by these bookes, least any of the vulgar might fly to the excuse of difficulty; that those things which are delivered might be easie to be seen of all, that both the Work-man, and the servant, and the widde-woman, and the most unlearned of all men might carry away some gaine or profit by hearing of the word read* <sup>m</sup>. And lastly to disc-

vos quam illis sit necessaria. Qui enim versantur in medio, & vulnera quotidie accipiunt, magis indigent medicamine. <sup>1</sup> In the Preface to the Reader before the new testament. <sup>h</sup> *Chrysostom*. Homil. 12. in epistol. ad Corinth. cap. 6. Querredo autem non absurdum propter pecunias aliis non credere, sed ipsas numerare & supputare, pro rebus autem amplioribus aliorum sententiam sequi simpliciter, præsertim cum habeamus omnium exactissimam regulam & gnomonem, ac regulam, divinarum, inquam, legum asserti nem. Ideo obsecro & oro omnes vos, ut relinquaris quidam huic vili videretur, de quo hic à scripturis hæc omnia inquirete. <sup>1</sup> *Gregor. mag.* Epist. ad Leand. in expositione Job. Est fluvius planus & altus in quo agnus ambulet, & Elephas nectet <sup>m</sup> *Chrysostom.* conc. 3. de Lazaro. Propterea siquidem spiritus gratia discessavit illa temperavitque, quo publicani, piscatores, tabernaculorum opifices, pastores, & Apostoli, idiotæ, illiterati, per hos libros a vi fierent, nequis idiotarum ad hanc difficultatis confugere possit excusationem, ut omnibus facilia conspectu esset: ea quæ dicuntur ut & oritex, & taxulus, & vidua mulier, et omnium hominum indolissimus ex aud. ta lectione aliquid lucri utilitatique reportaret.



ver the Iesuites vanity in charging the most learned Answerers just assertion with *untruth*; *Azorius* the Iesuite in the name of all, doth *willingly confesse*, that *the lay-people were conversant in the reading of the Scriptures in the primitive times* <sup>a</sup>.

<sup>a</sup> Azorius Iesu-  
it. tom. 1. Mo-  
ral. l. 8. cap. 26.  
Nos libenter  
fatemur tunc  
temporis laicos  
in Scriptura-  
rum lectione  
fuisse versatos

For the second; It is manifest that the Papists teach and practise the contrary; This the Iesuite doth beleive, as will be manifested by many passages in his Reply; yet he will give us leave to prove it, least confessing so great an alteration, he might seeme to acknowledge the Roman Church to have fallen from the practise of the auncients, to wit, in making ignorant people wise to salvation by the reading of the Scriptures. Now the first which I will produce to confirme this, are your Preists at Rhemes, who deny the *holy scriptures to be ordained by God, to be read indifferently of all, & say that in the peace of the Church, vulgar translations were neither much requisit, nor perchance wholly tolerable: that the Roman Church alloweth not the publishing or reading of any Catholicke translation absolutely and without exception, but that such as read them must have expresse license thereunto of their lawfull ordinaries* <sup>o</sup>. And *Azorius* tells us,

<sup>o</sup> In the Preface  
to the Reader  
before their tes-  
tament.

<sup>1</sup> Azor. inst.  
moral l. 8. c. 26.  
Et in Indice  
novissime edito  
jussu S. D. N.  
Clementis 8. in  
observatione  
circa quartam  
regulam prohibentur sacrae Scripturae partes tam novi quam veteris testamenti, quavis  
vulgari lingua editae: ac insuper summania, & compendia etiam historica eorundem Bi-  
bliorum, seu librorum sacrae scripturae, quocunque vulgari idiomate conscripta: quod  
quidem inviolate praecipitur servandum. <sup>2</sup> Sander. vii. Monarch. l. x. r. 191. *Haeresi esse*  
*si quis dicit scripturas necessarias debere in vulgares linguas converti.* <sup>3</sup> Peresius de tra:  
par. 2. asser. 3. Credo equidem institutum hoc sub pietatis quadam umbrâ à Diabolo esse  
inventum.

that *Clement the 8. hath prohibited the reading of any part of the sacred Scriptures, or any compendious historie thereof in any vulgar language whatsoever* <sup>p</sup>. Yea so farre they are from giving the people this libertie, that *Sanders* maketh it *Heresie to determine the necessary conversion of the Scriptures into vulgar tongues*; and *Peresius* accounteth it the *Divells invention to permit the reading of the Bible to all sorts of people*. And howsoever the *Iesuite* will not heere speake

his minde, yet his thoughts burst from him afterwards in this section, for hee acknowledgeth it no better to afford the people free libertie to read the scriptures, then to *cast Pearles before swyne* <sup>1</sup>, which he hath received from *Hosius* <sup>2</sup>. And it is no marvaile, that they so much desire to inclose these commons of Gods people; in regard they find not any to bee made Papists by the Catholicke Doctrine contained in them. For *experience* it seife hath taught them *what fruite the reading of these divine mysteries in a vulgar tongue hath brought forth* <sup>3</sup>. The People (saith Bellarmine) *take no profit out of the Scriptures, but hurt* <sup>4</sup>. And the Iesuite telleth us a whole legend of tales, to confirme this Doctrine <sup>5</sup>. So that it is most apparant by what hath beene already said, that the auncient Church not onely permitted all Christians, without exception, or dispensation, to heare and read the sacred Scriptures, but also earnestly exhorted them to the practise of those holy duties; and that the present Roman exhorteth none, permitteth very few, to be acquainted with those heavenly Oracles. And shall wee then deny, that Papists have remooved the bounds set by the auncient Fathers, and fedde the people with huskes of superstition, whom they ought to have nourished with the sincere milke of the word of life, unlesse we can point them out the Pope that first attempted to bereave Gods people of so great a blessing?

But the Iesuite hath an other frame for his defence. *That scripture, which those of the auncient Church had free libertie (as he saith) to read, was onely such as was approved to bee true, and lawfull by the same Church; the reading whereof amongst us at this day, is as free as ever it was amongst our forefathers* <sup>6</sup>.

How tenderly doth the Iesuite tread here? if this Ice breake, sure, he will be swallowed up. He dare not graunt, that the auncient Church gave free libertie to read the scriptures, and therefore pointeth it out as the most learned Answerers assertion (as hee saith) neither dare he confesse

<sup>1</sup> Reply pag. 27.

<sup>2</sup> De expresso

Dei verbo. Sed

sic visum est

hæresiarum

nostræ temporis,

qui primus dare

sanctum cani-

bis, & ante

porcos ausus

est projicere

margaritas.

<sup>3</sup> Hosius de sa-

vern. leg. Expe-

rientiâ magi-

strâ didicimus

quid fructus ea

res attulerit

--- Tantum

abest, ut accef-

serit ad piete-

tem aliquid

plus, ut etiam

diminutum esse

videatur.

<sup>4</sup> Bellarm. De

verbo Dei lib.

2 cap. 11. Po-

pulus non so-

lum non cape-

ret fructum ex

scripturis, sed

etiam caperet

detrimentum.

<sup>5</sup> Experimento

idem compro-

batur.

<sup>6</sup> Reply pag. 27.

<sup>7</sup> Reply pag. 25.

feſſe the truth concerning themſelves, that they deny them to the people, (as hath beene fully proved) yet declaimeth of the deſperate effects, that are produced by the reading of them, & nevertheleſſe would perſwade us to be-  
 lieve. 1. that they vary not from their *forefathers*; 2ly. that their *adverſaries have removed thoſe bounds, which were ſet by the Fathers in this point, leading, yea, and driving Chriſt his flocke out of the wholeſome paſtures, wherein formerly they were ſet unto Salvation, into the mariſh, weedy and poiſoned grounds of their new fangled vulgar Bibles* a.

a Reply ibid.

For the firſt of which, I willingly aſſent thereunto, if by *forefathers* he underſtand thoſe wiſe, grave, learned fathers, which in watching the Church, loſt Religion, learning, languages, and ſuffered Barbariſme and ſuperſtition to invade the ſame. But if he meane thoſe auncient lights, the vigilant Biſhops and Preiſts of the firſt and beſt times; as wee take them to be none of your fathers, ſo is it made good that you altogether in this praſtiſe vary from them, it being moſt evident, that the prime fathers (for the edifying of Chriſts Church) exhorted the people to the reading of the ſcriptures; when your forefathers (Mr Malone) for the advancement of their *Templum Domini* (in which is adored your Lord God the Pope,) were forced blaſphemouſly to *inhibite* the ſame b.

b See this proved before in this Section.

For the ſecond, he will never prove it, although hee attempt to performe the ſame by a two fold argument. 1. Becauſe our *vulgar Bibles* are not approved for *holy Scriptures by the Church of God* c. Whereunto I anſwere; firſt that any may perceive, the Jeſuite cannot deny thoſe bookes, which we offer to the Church to be divine and revealed from God, although he dreamth that they have loſt their nature by their tranſlation. Second.y. hee doth calumniate us; for the original Canon, out of which wee tranſlate, is allowed by the catholicke Church, (which they cannot ſay for theirs) and the tranſlation by a renowned member thereof; which is ſufficient for the approba-  
 tion

c Reply pag. 26

tion of the same. Yet it may be he would have ours to bee allowed (as their vulgar Latine hath lately been) by canon in the Roman Church, as if the *Spirit of God remained at Eckron*, & no word of *God* were to be found in *Israel* \*. But we know if it were in their power to approve or disprove it, *Gregory & Sixtus* <sup>d</sup> should bee the Canon which should governe the Church, the Scriptures should not onely bee cast out, but *Gratian* <sup>e</sup> also, as too opposite to their intents. The titles which they have given to Gods divine Oracles will declare how great affection they beare to the approving of them. Besides, if no translation be the word of God before the Roman synagoge hath approved it, I would know whether *Sixtus* or *Clemens* his edition be the word of God? As for their vulgar edition; by this rule it was no Scripture before the Trent assembly, and the Rhemish Translation no Scripture to this houre.

His second Argument is, that as it is not confirmed by Rome, so it is *disproved by Protestants Doctours themselves* f.

But herein two things are fit to be observed. First, that the Churches under the government of our sacred Prince did never propose any translation absolutely, as without all kind of errour (they being the workes of industrious and painfull, and yet but men) but as a faire helpe and means to convey those heavenly lampes into the most simple mans conceipt and understanding, and in such a manner that they should alwayes stoope to the originall tongues wherein God delivereth the to the people. 2ly, we must make difference betwixt extreames of passion which did many times befall good men when they apprehended some finall error with too much seircenes of conceit; and their more selected judgments; the one bursting frō them;

item Decreti quod minime mirum videri debet. Est enim perniciosus liber, & author ratem tuam valde vehementer imminuit: licet alicui extollere videatur. Nam inter alia, negat multis in locis, posse Papam vel tantillum ad eam Doctrinam adjungere, quam nobis Christus ipse tradidit, & Apostoli docuere. Reply pag. 26.

K

the

1. Kings. 12. 3  
Consilium Episcoporum Bononiensis congregat. de stabiliend. Rom. eccl.  
Consilium nostrum esset, ut tua Sanctitas Cardinalibus illis atque Episcopis, quos in suis residere ecclesijs contigerit, præciperet ut... Decretales, Sextum, Clementinas, Extravagantes, & regulas Canonicarum, in suisque; circumspecte legi ac doceri publice curet. Vtinam legendis hujusmodi libris, homines ubique; diligentius incubassent. Neque enim res nostræ in hujusmodi deploratissimum statum adductæ essent. Ibid. Ac non



**Præfatio Sixti  
Quinti præfixa  
Biblijs suis.**

Tanta per se  
est Vulgate e-  
ditionis aucto-  
ritas, tamque  
excellens præ-  
stantia, ut ma-  
jorem desidera-  
re, penitus inane  
videatur.

<sup>a</sup> Jacob. Gor-  
don. Huntl. E-

pit. controvers.  
contr. 1. Dever-  
bo Dei cap. 11.

Interpretatio  
septuaginta In-  
terpretum lon-

gè magis rece-  
dit ab Hebræo  
textu, qui jam

extat quam  
nostra vulgata.

<sup>i</sup> Ibid cap 6.

Hebraicus tex-  
tus... vitiatu-  
sit & deprava-  
tus.

<sup>a</sup> Ibidem cap.  
11. Si interpre-  
tis manifestis &

apertis locis Scripturæ omnia rectè interpretetur, & in obscuris aliquem sensum literæ con-  
gruum exprimat, etiam si fortassis non assequatur optimum sensum, sed posset alius melior  
affert, non ob id censendus est errasse, aut officium boni Interpretis non implisse. Imò  
si semper optimus sensus querendus esset, nullus unquam erit finis interpretationum: sed  
oportebit nos singulis fere annis novam eundem interpretationem, aut certè priorem emen-  
dare. <sup>i</sup> Ibid Hinc diluuntur omnia argumenta desumpta ex paucis citatis vulgatæ edi-  
tionis, quæ vel ex librorum incuria, aut aliunde irreperantur.

the other being a true birth. Now if this bee truly appre-  
hended, what can the Churches of *England* and *Ireland*  
suffer, who in proposing the Scriptures to the people have  
used all diligence, viewing and amending those errors  
which time hath detected, not defending them, as the Ro-  
manists have & doe their corruptest Latine. It is far from  
the practise of ours to commit wilfull errors in transla-  
tions, and if any such are once found out, (be they never so  
light) we are willing to amend and follow the truth. If  
our late *Sovereigne* of ever blessed memory did find some  
errors in our translation, & amended them; if the learned  
Dr *Reynolds* saw the same, & perswaded reformation; what,  
must this conclude, that there was no truth in our Church?  
no Scriptures there?

For his other citations, some are passions, others are of  
like nature with the first. But esteeme them as you please,  
your jealousies doe more bring your vulgar Latine into  
suspicion, then these testimonies can disgrace ours. For  
you seeke to justify it, because it *cometh nearer the Hebrew*  
*then the Septuagint* <sup>a</sup>; a muddie argument for him that  
chargeth the *Hebrew text* with *corruption* <sup>i</sup>. Secondly, they  
say, that the *best sense* in the *obscure* places of the *Scripture*  
is not *alwayes to be sought after*: for then, *there would be no*  
*end of translations* <sup>k</sup>, whereby they declare that all transla-  
tions are subject to error, & that the best interpretation  
is not alwayes to be reputed the authentick in the Church  
of *Rome*. And are they not driven in their defence of the  
*vulgar*, to confesse *errors* <sup>l</sup>, though they would have them  
to be *small*? and that, *that Church doth not erre which holdeth*  
*such a version of the Scriptures which may be corrected in some*

*particulars,*

particulars, When there is nothing to be found that crosseth faith and good manners? Doe they not goe further, telling us, that translations of Scripture are not to be reprehended for their diversity in the manner of expression; so they bee not contrary<sup>a</sup> to the truth?

If you for the justifying of the vulgar translation cast from you as corrupt, the *Greeke*, and *Hebrew*, (from which you differ in *sense thousand words* \*) and all the Latine Copies that were found amongst your selves before that put forth by *Sixtus 5.* by which they should be amended<sup>r</sup>. where will you find in the Roman Church the word of God for many ages together, (unlesse you be beholding to the corrupt *Hebrew & Greeke*) seeing your owne Pope presupposeth that your Latine Copies in some places can neither be reconciled nor understood<sup>q</sup>. And notwithstanding your vigilant Pastours were 22. yeares before they performed what was necessary by your *Trent-Councell*<sup>r</sup>, (so carefull they were to bring the Word of God into your Church) yet so poorely did *Sixtus* then performe his taske, that *Clement* did afterwards put forth the same according to the *Greeke and Hebrew fountaines*<sup>s</sup>; with many 1000. variations, crossings and contradictings of Pope *Sixtus* his former edition. I shall not need to lay downe any particulars, seeing the whole catalogue of their discrepancies is made up by the labour and industry of *Doctor Thomas James* in

= Ibid. Consequitur, Ecclesiam illam non errare, quæ retinet versionem Scripturæ, quæ in quibusdam corrigi possit, dummodo nihil sit in ea, quod fidei aut bonis moribus adversetur.

<sup>a</sup> Ibid. Non sunt reprehendendæ translationes sacræ Scripturæ ob id duntaxat, quod sint inter se diversæ, dummodo non sint contrariæ.

<sup>q</sup> Vide Bellum Papæ, in append. ad Lectorum Superfluentia corrigenda. decem millia verborum in utroque testamento, quæ differre quantum ad sensum à Græcis & Hebræis fontibus, Chaldaicisq; Paraphrasæ observatum est & annotatum jam pridem à Lovaniensibus in notis marginalibus.

<sup>r</sup> Prefatio Sixti Quinti, præfixa Biblijs suis. Auctoritate & tenore præmissis mandamus, ut Vulgatæ editionis Biblia, posthac non nisi uniformia imprimantur, nec aliquid à textu diversum in margine scribatur. Quæ verò antehac quibuscunq; in locis impressa sunt, juxta hunc nostrum textum ad verbum & ad litteram corrigantur. <sup>s</sup> Ibid. Nostri Codices ipsi per se aut conciliari, aut intelligi non possunt. Ibid. Per hosce jam 22. annos, quia dicto Tridentini consilio decreto ad nostri utq; Pontificatus exordium interflexerant, licet hujusmodi opus aliquando ceptum fuerit, tamen ob alias fortasse occupationes intermissum. <sup>t</sup> Prefatio ad Lecto: ante Bibliam Sixti 5. recognita; atq; edit per Clement. In hac Bibliorum recognitione in codicibus manuscriptis, Hebræis, Græcisq; fontibus, & ipsi veterum Patrum commentarijs conferendis non mediocriter studium adhiberetur fuerit, in hac tamen pervulgatâ lectione. — nonnulla consilio mutata,

his *Bellum Papale*. So that the Iesuite may see what little reason they have to question our translations.

But what is all the Iesuities digression to the purpose? the most learned Primates observation whereunto hee should have replied, is, *that all sorts of people had free libertie to read the holy Scriptures, in the ancient Church, & that the contrary is now practised amongst Papists*: if the Iesuite confesse this, we will presse him no further; for this sheweth to prove, that although we cannot name the Pope that first spoyled Gods people of this heavenly treasure, yet it is most certaine, that they are defrauded of their right; which undenyable demonstrates the Iesuities demand to be frivolous and vaine, that concludeth the Church of Rome doth remaine pure and undefiled still, unlesse we can point out a Pope, that brought in every corruption wherewith she is tainted.

Neither will it serve the Iesuities turne to exclaime against our *translations*; for although wee should confesse that some of ours have as many faults as we know to be in the *vulgar Latine*, or they charge the *Originals* withall, & that some expresse it with more impatiencie, then *Clemens* did the omissions of *Sixtus*, yet this is not sufficient to make our translations no Scriptures, to excommunicate them out of the Church, or to deprive the people of the true use thereof. For, is any ignorant, that vulgar translations in primitive times, were in many particulars faultie, and more grosse then any translation, which is allowed to bee read in the Church of *Ireland*. Did not *Lucian* and *Hesychius* at severall tymes correct the *Septuagint*? Were all the translations out of *Greece* into *Latine*, without

¶ *Præfatio ad Lectorem ult. citat.* Non pauca in sacra Biblia præli vitio itrepisse, quæ iteratâ diligentiâ indigere viderentur.

¶ *Ibid.* S. Hieronymus tempore suo accidisse testatur

est, tot scilicet fuisse exemplaria, quot codices, cum unusquisque pro arbitrio suo adderet vel detraheret. \* Hieron. in libr. Paralip. præfat. Alexandria & Ægyptus in Septuaginta suis Hesychium laudat autorem. Constantinopolis usque Antiochiam Luciani martyris exemplaria probat, medix inter has Provincie Palæstinos codices legunt, quos ab Origene elaboratos Eusebius & Pamphilus vulgaverunt, totusque Orbis hæc inter se triphana varietate compugnat.

faults,

faults, as they were *without number* y? The vulgar Latine now in force by decree in the Church of Rome, abounded with errors; or els your Popes were full of impiety, that kept all the learned traine of the Roman Church 22. *years* in worke to correct it, before it could bee fitted for an impression, & then let it passe not without downright errors, as by Clements altering, adding, detracting, contradicting of it in *thousands of places* in his after-edition, is most apparant, and hath beene formerly declared. z

Further, whereas the Iesuite urgeth St Hierome, that the Gospel of Christ, by perverse interpretation, is made the Gospel of man: or which is worse, the Gospel of the Divells. Our Iesuite hath forgot himselfe: for what hath interpretation to doe with our translation? we confesse Arius and Pelagius used the Scripture in this manner, & that your great Roman Interpreter hath so behaved himselfe, that he needeth not to give place to any precedent Hereticks. But for which of our good workes would hee stone us?

Now you may see how great cause our Iesuite hath to complement it. *Rath not then our holy mother the Catholick Church good reason to barre her children from reading of such dangerous bookes, as lead their Readers headlong into perdition, and doth seee not hereby regard that Christian reverence and respect which is due unto the Majesty of Gods sacred Word, more by keeping it from defiled hands; then our Adversaries doe, by casting that pricelesse pearle before such swine &c.*

Here our Iesuite is out of his conle (like a Fencer) in his flourish; For they are not corrupt translations which his faction detesteth, (for none are more corrupt &e hath authenticke) but vulgar, and even now our vulgare were but *poisoned grounds, new fangled* d, deserving traine? name of holy Scripture, yet here they shall have ger. pricelesse pearles; which (as the Iesuite saith) *in his first before swyne*. Surely, if our translation be no Scriptures, where is

y Augustin. de Doctr. chr. lib. 3. cap. 11. Qui enim Scripturas ex Hebraea lingua in Graecam verterunt linguam, numerari possunt, Latini autem interpretes nullo modo.

z Vid. liter. & 5.

z Reply pag. 16.

z See the right reverend and most learned the Lord Bishop of Killmore his Epistle to M. Wadsworth. chap. 3. pag. 62. 63. & ad pag. 69.

z Reply pag. 17.

z Reply pag. 16.



the breach of *reverence*, of Christian *respect*? where is the *Majestie* of the *sacred word* prophaned, if ours be the true word of *God*? Let the Iesuite returne to his vomite which he hath disgorged against *God* and his *Oracles*: I would know whether it is more honour to *Gods Booke* to bee reserved in close Libraries; or in the hearts or hands of his Saints. Whom he meaneth by *Swyne*, every one may perceive; even those that *Christ* prized at the high rate of his precious blood; the laytie, and all others to whom this liberty by the Adversaries is denied: But our Iesuite must learne, that the *word of God* is of that efficacy, that it can make cleane wallowing *swyne*, and those which are now dogget, and without, it will force to cast up their vomite; and in time it will purge and consume *Antichrist*, and that foule fabrick of iniquity, your *Augean Roman* stable.

And further our Iesuite deales like the Iewes with the  
 \* Luke 13:4 Inhabitants of the towne of *Syloam*, \* proving *quidlibet de quolibet*, particular doctrines by desperate events. First he telleth us, that since the most learned Answerer printed his booke, there fell out an example among our selves, which might sufficiently condemne this their pernicious licensing of every giddie braine to reade their Bibles. But I pray you what example is this? why, of one *Gray*, who not long agoe, having inhumanely murdered his owne sonne, excused his bloody fact by the example of *Abram*, whom *God* commanded to sacrifice his sonne *Isaac*. Who will excuse the bloody fact of that distracted wretch? But yet who can collect any such thing from the Iesuites fond premisses, as he laboureth to conclude? *Nabal* was his name, and folly was with him; <sup>very is</sup> knoweth that it was coceived discontent which his soule in that speculative desperatnes, & that  
 \* Reply pag. 27 fuisse exemplum Divels suggestion & not the scriptures, which  
 \* Hieron. in laudat. why amongst them images (the Layemens  
 \* bar. m. bookes) not wrought the same effect; seeing by them  
 the histories of the Bible are likewise represented? Further  
 will

will the Iesuite argue, the Divell hath abused scriptures by suggestion, therefore the scriptures should bee taken from the tempted for their ordinary use? If this were good Logick, the Iesuite might debarre Christ of his *scriptum est* \*, because the Divell cited text. Neither can the Iesuite shew such grosse abuses in the interpretation of scriptures by those which have beene indifferently learned, as have beene committed by the learned themselves; some of them proving to be the greatest Architects of Villanie. It may be the Anthropomorphites did embrace their opinion *simplicitate rusticâ*; yet we cannot deny but Origen (besides divers Hereticks) did abuse it more, ~~in~~ enquiring after Allegories, never dreaming of the letter. Now if the simple, because they mistake the literall fence, & the learned, because too much given to allegories be inhibited the use of scriptures: How can St Iohns words be true, *These things are written, that ye might beleive that Iesus is Christ the Son of God, & that beleiving, yee might have life through his Name* \*?

\* Ioh 20.31.

But he proceedes in his storying, *In like sort doth Franciscus Costerus in the preface before his Dominical sermons, produce examples of grosse enormities proceeding from this liberty* f. <sup>f</sup> Reply pag. 27.

The Author is of such worth, that we might easily cast off his testimony; but give him leave to relate his observatiōs. <sup>g</sup> Reply ibid.

First, a certaine Painter in Prussia, who having read how Lot lay with his daughters, learned thereby to defile his owne daughters also g. <sup>h</sup> lo. Mariana, de Reg. instit. lib. 1. cap. 7.

Suppose we have one ignorant Prussian, that imagineth every example in Scripture equivalent to a Rule; must Gods word upon this ground be denyed the Laytie? surely, there is no *bon sequitur* heere: What if a Iesuite hath conceived King Butchery lawfull by Ehad's example h. must the Scripture therefore be denied your learned train? the reason, truly, is the same, the consequent stronger.

Secondly, Iohn a taylor of Leyden, found out in his Bible that he should be a King, and that he might lawfully have two

Itaq; aperta vi & armis posset occidi tyrannum, sine impetu in regiam facto, sine commissa pugna, in confesso est. Sed & dolo atq; insidijs excep tum: quod fecit Aiod. &c.

Reply ibid.

wives at once, and that all temporall goods ought to bee common amongst men i.

Who knoweth not, that the Church hath had, even as amongst the learned, Hereticks and those which have raised Schisme; so also amongst the Laytie, Phantastickes even in her best ages and times? Must the Church seale up her treasure from the people, because they have fond and strange imaginations? Every eye may perceive that those very bookes which you deliver for the peoples instruction, are as subject to vaine imaginations as the Scriptures, & therefore why permit you them to the people, if you condemne us, when as Gods word is lesse subject to abuse then the frames of sinfull men? And for your setting up images in Churches for Lay-mens bookes, besides their occasioning idolatrie, what error and blindness bring they among the People, as that *Moses* hath hornes, &c. and yet which of these are separated from them? Must Lay-people with us for ever loose the comfort of Gods truth, for the error of one seduced fancie; & must images by you be pressed upon the people, which occasion in the Church such fearefull events of Idolatrie, superstition and error?

But I pray you tell me, what hath the *Taylor of Leyden* done more then your *Roman Bishops*? where have his mistakes beene more grosse? Hee by his Bible found hee should be a king: They by their wresting their Bibles, that they are above *Emperours* &c. He, that hee might have two wives: They for Catholicke ends, can dispence with a

\* *Erasmus de Ma-*  
*ior. & obed. c.*

Vnam sanctam. In hac ejusque potestate duos esse gladios: spiritualem videlicet & temporalem evangelicis dictis instrumur. Nam dicentibus Apostolis, Ecce gladii duo hic, in Ecclesia scilicet cum Apostoli loquerentur, non respondit Dominus nimis esse, sed satis. Certè qui in potestate Petri temporalem gladium esse negat: malè verbum attendit Domini proferentis. Convertite gladium tuum in vaginam. *Es paulo puffed.* Nam veritate restante spiritualis potestas terrenam potestatem instituere habet & judicare: si bona non fuerit: si de ecclesiâ & ecclesiastica potestate verificatur vaticinium Hieremiz. Ecce constitui te hodie super gentes & regna: &c. quæ se jununt. Ergo si deviat terrenæ potestatis judicabitur à potestate spirituali. vide plura.

*brother*

brother to marry his brothers wife <sup>1</sup>. &c. and permit many *Sermes* = also. Hee would have all things common. They, will have nothing so appropriated to others, that some way at least in *oraine* and *spiritualia* may not belong to them =. Now let any indifferent judgement determine, whether there bee not as good reason to deprive the Romish Cleargie of the use of Scriptures in the originall for the Papall abuse of it; as the Lay-people for the default of a poore crazed, though an Academicall Taylor.

Hee tells us further of one *David George*: that by the same reading was bolde to affirme, that hee was the sonne of God; of an other in *Germanie*, that reading the manner of Baptisme prescribed *Mat. 28.* thought himselfe obliged in conscience to baptize such young dogges, as his Canes had lately whelped: and under the pretext of a commandement given in those wordes, *Crescite & multiplicamini* &c. the Anabaptists exercise their abominations in darkness.

I need not to examine the truth for the bare matter of fact of this learned Iesuites *varia historia*; for it being granted that all is true, what can be concluded against the libertie of using the Scriptures? But in regard this foule mouth imputeth all these mitchifes to the reading of Gods booke, hee hath onely declared himselfe an enemy to that light, which in time will obscure and consume him and his faction. God stiles his Word to be a *lanthorne* to our fete, and a light unto our pathes \*, And who they be that *Tertulian* calleth *Lucifuge* †, let the Iesuite enquire. For opinions and practices of like nature with the Iesuites examples, Iesuites & such kind of enemies to God, may impute them to the reading of the Scriptures, but the *Holy Ghost* pleading for himselfe (whose words they are) giveth another reason *Rom. 1. 21.* *Because that when they knew God, they glorified him not as God, neither were thankfull; but became vaine in their imaginations, and their foolish heart was darkened.*

Profess-

Antiq. Britan. p. 107. Sed quia iure divino fratris sui relicta viduam haud liceret ducere, iur ad Papam Iulium -- Is -- Theologis Cardinalibus etiam dissentientibus, instante Ferdinando ad contrahendum inter Henricum Regem, & De Catharinam matrimonium iuris divini dispensationem produxit.

\* Agrip. de van. Icen. cap. 64. Sixtus Pontifex maximus Romae nobile admodum lupanar extruxit. † Bernardus Mornalensis in 3 libro de contemptu mundi. Hec, sua propria deputat omnia REX BABYLONIS.

\* Reply pag. 27 \* Psalme 119. v. 105. † Tertul. de resurrectione cap. 47.



*Professing themselves to be wise, they became fooles, and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds and four-footed beasts, & creeping things. Wherefore God also gave them up to uncleannes, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves: Who changed the truth of God into a lye, and worshipped the creature more then the Creator, who is blessed for ever, Amen.* Whereby wee may see, from whence such fearefull practises and opinions proceede, not from Gods truth; but from the contempt of it, when men had rather adhere to their vaine imaginations, then that heavenly light. Which is further declared Rom. 1.28. *Even as they did not like to retaine God in their knowledge, God gave them over to a reprobate minde, to doe those things which are not convenient.* And what ground this Iesuite hath to charge the scriptures with these fearefull effects, he saith not. But let him tell us, whether doth Gods booke afford one syllable to justifie any of these practises layed downe by him? nay, doth it not deterre them from such wickednes? That corrupt men in the malicioulnes of imagination may pervert the Scriptures to their own destruction; as we deny it not; so it maketh nothing at all against the vulgar use thereof. And heerein our Iesuite is worse then *Adam, Eve, the Serpent,* or hee that possessed them in their corruptest nature; none making God the cause of their fearefull wickednes, as the Iesuite in these particulars doth his Word. And I thinke the pollution of Popish Preists might with as much truth bee objected unto them, as to Anabaptists; nay, I dare say, (though I hate to give them a word for defence) that there is as much suffe-  
 \* Sanches lib. 4  
 de debito con-  
 jugali, disp 46;  
 rance for notorious pollution within the Papal command, as under any government and confusion in the world, as will be cleared by their stewes, incestuous dispensations, filthy Sodomies, and mincing those sinnes which a chaste minde is distempered to thinke on, and modestie forbiddeth me to name.

But

But our Iesuite will conclude the matter, and tells us, if *our Answerer cannot prove (as sure he cannot) that ever any such liberty was granted to the people, to read such like Scripture, as is allowed amongst them at this day, let him tell us himselfe, how farre he is from agreeing with the practise of either first or middle ages of the Church, wherein no such Bibling, nor Babling amongst the common people was ever heard, or dreamed of.*

Reply pag. 27

If this Iesuite by such like scriptures would have the same translations prooved to have beene in practise in the first or subsequent ages; or if he would have us to proove that there were others, which were as corrupt, as he presupposeth ours to be, in common practise; then he requirerth us to proove what we affirme not. Yet this wee may justly say, that there was never translation in the Latine Church before *Hierome's* time, but was more corrupt, then any he can finde allowed in the Church of Ireland since the Reformation, which may bee demonstrated by their owne measure or rule; for if our translations be nearer the Hebrew, out of which they were translated, then those afore-mentioned Versions out of the Septuagint, it cannot bee denied, that they are more agreeable to the truth. And that they come nearer the Hebrew we need not to goe farre, for manifestation thereof, in regard they are more agreeable to the Vulgar Latine, which in the judgement of Papists is nearer to the Hebrew then the Septuagint, and by consequent then any translation from thence whatsoever. But it hath (this notwithstanding) beene formerly shewed in this Section, that the Fathers not onely permitted the same Scripture for the people to read, as we doe now, but exhorted them also to that dutie. And this did continue in the Church of God, untill (God and his truth being neglected and contemned,) humane inventions and superstitious customes, (which did better consent to Papall tyrannie then the Scriptures could any way doe) invaded the Church. And notwithstanding our Iesuities pretences,

Verger. secre-  
tar. Pont. aet. 1.  
pag. 11. Et scio  
quidem te non  
ignorare pru-  
dentissimos ho-  
mines qui diu  
in hac causa  
versati sunt, ita  
sentire, ut si ea  
judicanda sit  
ex verbo Dei  
in veteri & no-  
vo testamento  
scripto juxta e-  
um sensum  
quem ex Epi-  
stolis atque a-  
ctis Apostolo-  
rum agnosci-  
mus ipsos Apo-  
stolos tenuisse  
& docuisse fore  
ut vincamur à  
Lutheranis.  
Consilium  
quorund. Epis-  
cop. Bonon.

congregat. de stabiliend. Rom. Eccles. Denique (quod inter omnia consilia, quæ nos dare hoc tempore beatitudini nostræ possumus, omnium gravissimum ad extremum referamus) oculi hic aperiendi sunt. omnibus nervis admittendum erit, ut quam minimum Evange-lij poterit (præsertim vulgari lingua) in ijs legatur civitatibus, quæ sub tuâ ditione & potestate sunt. Sufficiatque tantillum illud, quod in Missa legi solet: nec eo amplius cuiquam mortalium legere permittatur. Quamdiu enim pauculo illo homines contenti fue-  
runt, tamdiu res tuæ ex sententiâ successere, eademque in contrarium labi cœperunt, ex quo ulterius legi-vulgò usurpatum est. Hic ille (in summa) est liber, qui præter cæteros hæc nobis tempestates ac turbines concitavit, quibus propè abrepti sumus. Et sane, si quis illum diligenter expendat, deinde quæ in nostris fieri ecclesijs consueverunt, singula ordine contempletur, videbit plurimum inter se dissidere, & hanc doctrinam nostram ab illâ prorsus diversam esse, ac sæpè contrariam etiam.

pretences, wee know, it is not because the Scriptures are so dangerous in their use, that they are not permitted by the Romish Faction, but because by their light every weake judgement may discerne Papall Hypocrisy, and thereupon bee inclined to cast off that Usurper which reigneth in their conscience.

So that whether you have made a change, or our selves, let the Reader determine; and whether Bibling in a language that may be understood doth not better agree with the auncient practise; then Babling in an unknown tongue, where the people and the stones are equally edified. I also desire the Reader further to conceive, how the Jesuit hath behaved himselfe in this controversie, that when hee should have freed his Church from the change mentioned, and so have avoided the most learned Primates argument, he doth nothing labour to prove their agreement with the Fathers, as he should have done, but onely goeth about to perswade, that the Fathers never permitted such translati-  
ons, or as he tearmeth it, *such like Scriptures* to be read of the people as are allowed amongst us at this day. Al which is nothing to the purpose: in regard the change consisteth in their different practise from the auncients; and not in our agreement with them; For if all sorts of people did reade the Scriptures in the primitive times, being invited thereunto by the Christian practise of the faithfull, and the exhortations of the Bishops then living; and that the

Churches

Churches under Popish government have beene for many hundred of yeares without vulgar Bibles approved and appointed to be read of the people, whereby they might be exercised in the like auncient Christian duty; doth it not then follow, that (let our custome bee what it will) they denying free libertie unto the people to reade them without dispensation, disagree herein from the practise of the auncient Church, although wee doe not point out the Pope that did first seale up this treasure from the people; and consequently that the Iesuites demand is vaine?

Yet the Iesuite continueth his pursuite and his Vanitie also. By an other instance (saith hee) no lesse vaine then the former he endeavoureth to tell us againe, how wee differ from the middle ages of the Church <sup>u</sup>.

<sup>u</sup> Reply pag. 17

If no more vaine, then the former, the learned Answerer needeth not to feare: well; where is this enclosure of Vanity? I heare S. Hierome say: The Church doth read indeede the bookes of Iudith and Toby, and the Machabees; but doth not receive them for canonicall scripture. I see that at this day the Church of Rome receiveth them for such. May not I then conclude, (saith the most learned Primate) that betwixt S. Hierome's time and ours, there hath beene a change; and that the Church of Rome now, is not of the same judgement with the Church of God then: howsoever I cannot precisely lay downe the time wherein shee first thought her selfe to bee wiser herein then her fore-fathers?

<sup>x</sup> Hieronymus  
Præfat. in li-  
bros salomon.  
Epist. 113.

<sup>y</sup> In his Answer  
to the Iesuites  
Challenge.  
pag 9.

What Vanity can the Iesuite espye heere? why, saith hee. Our Answerer playeth Bopeepe, with his Reader, affecting ignorance to wrong the truth; for well hee knoweth, that the same S. Hierome, not long after, did testifie unto the world, that the first Nicen Councell declared the booke of Iudith for Canonicall, which hee had not heard of when hee wrote the former words alledged by our Answerer.<sup>z</sup>

Here the Iesuite had need to be active, for his weapons  
are

<sup>z</sup> Reply pag. 23



are but reedes. The place he urgeth is *Hierome* in the prologue to the booke of *Iudith*. And surely there will bee small grounds to make *Iudith* reputed canonicall in *Hierome's* time. *Paula* and *Eustochium* desired *Hierome* to translate this booke of *Iudith* into Latine, (where, by the way, you may see, if you make it canonicall Scripture, wee may conclude, a woman might have and reade the same in the vulgar tongue) to whom *S<sup>t</sup> Hierome* answereth; that among the *Hebrees*, the booke of *Iudith* was taken amongst the holy Writings, but yet of no authoritie to resolve a controversie, being written in the *Chaldey*, & reckoned among the *Histories*; yet because it is read, that the *Nicene Councell* did take this booke in the number of the sacred Scriptures, hee did yeild to translate the same. But where was it read? non ex canone de sacris libris confecto, not out of the Canon made up of the holy bookes, this *Baronius* affirmeth: where then? in some obscure pamphlet, for any thing the Iesuit knoweth: and so farre was *S<sup>t</sup> Hierome* from testifying to the world, what the Iesuite so confidently affirmeth, that it cannot be manifested, *S<sup>t</sup> Hierome* gave any credite to what he saith was onely read. Yea, their owne *Lindanus* from *S<sup>t</sup> Hieromes* uncertaine manner of Speech, [Legitur computasse,] seemeth to conclude, that *S<sup>t</sup> Hierome* beleived it not, though he might reade it, and saith, if the *Nicene Councell* did aunciently reckon the booke of *Iudith* in the Canon, why did not the Councell of *Laodicea* reckon it? Why did not *Naxianzene* make mention of it? What meant the same *S<sup>t</sup> Hierome* to say, the Church at that time did reade the bookes

*a* Hiero in Prolog. ad librum Iudith. Apud Hebræos liber Iudith inter Hagiographa legitur, cuius autoritas ad roboranda illa quæ ad contentionem veniunt minus idonea iudicatur. Chaldæo tamen sermone conscriptus, inter historias computatur. Sed quia hunc librum Synodus Nicæna in numero sanctarum Scripturarum legitur computasse: acquievi postulationi vestræ. imo exactioni. *b* Baronius in appendice decimi tom. notatione ad annum 32. Haud affirmandum omnino existimarem Canonem de libris sacris statutum esse à Nicæno Concilio, à quo neminem ausum fuisse recedere, jure debet existimari. Sed non ex Canone de sacris libris confecto, id asseruisse *S<sup>t</sup> Hieronymum*, verum potius ex auctoritate ejus, in quibus obiter citatus idem liber inventus fuit. *c* Lindan Panopol Evangel. l. 2. c. 3. Vehementer ut dubitem, facit, quod apud Hieronymum Præfat. in Iudith reperitur. *e* paulo 1087 Sed legitur computasse, ait Hiero. quod mihi dubitantis suspensionem subindicare videtur.

of *Iudith*, *Tobie*, and the *Maccabees*, but did not receive them amongst the *Canonicall Scriptures*. And *Erasmus* in his *Censure* upon this Prologue saith, that *St Hierome* doth not affirme the booke of *Iudith* to have beene approved in the *Nicene Synode*. So that it is most apparant, who it is that playeth Bopeepe, with his Reader, that affecteth ignorance to wrong the truth. Further, what did *St Hierome* afterwards, that might cause the Iesuite to conceive it in his subsequent esteeme *Canonicall*? He translated it: but did he not thelike to others which he denyeth to be in the Canon? and where then is his retractation, which hee ought to have performed for abusing the *Canonicall booke of Iudith*, if he had committed violence against Gods sacred truth? Neither ought it to amaze the Reader, that this booke should be said to be taken in the number of sacred writings; for who knowes not that Bookes were esteemed *Hagiographa*, holy and divine from their matter, and in opposition to prophane writings, and yet were farre from the authoritie of the Canon? And if it be a true rule, that one falshood makes the whole testimonie suspected, what shall we say to the corruption of this prologue to the booke of *Iudith*, wherein *Hagiographa* is put for *Apocrypha*, as may bee prooved by *Lyranus* \* and *Iohannes Driedo* f.

Here is a solide truth for *Iudith's* virginities; no witnesse but an heare-say; and we know not from whom: So that our Iesuite ought to seeke an other answer: for this is

batum hunc in Synodo Nicæna, sed ait legitur computasse. \* *Lyra*. Prolog. in Bible. Neque alicui in veat, quod in *Iudith* & *Thobiaz* prologis dicitur, quod apud Hebræos inter *Hagiographa* leguntur, qui manifestus error est, & apocrypha non *Hagiographa* est legendum. qui error in omnibus quos viderim codicibus invenitur & inolevit (ut puto) ex pignore & devotione exhibentium, qui devotissimas historias horrebant annu-merare inter apocrypha. f. *Driedo*. l. 1. c. 4. Alterum difficultatis nodum, qui est super libris *Iudith* & *Tobie*, conatur dissolvere magister in historijs, cuius sententiam sequitur & alius quidam expositor in procemio *Biblie*, dicens in prologo illis duobus *Hieronymi* super *Iudith* & *Tobiam*, mendosum esse codicem, & in eoloco, ubi legimus *Hagiographa*, legendum esse apocrypha.

Idem ibid. Si Nicæna Synodus olim hunc *Iudith* librum cum alijs in Canonem redegerat, cur annis 80. post eum non accesserit *Laodiceana*? cur *Nazianzenus* ejus non meminit? & paulo post. Quid sibi vult quod idem *Hieron* in librorum *Salomonis* præfatione scribit, Ecclesiam libros *Iudith* *Thobiaz*, ac *Machabeorum* legere quidem, sed inter canonicas scripturas non recipere?

¶ *Censura Prologi ad librum Iudith*. Non affirmat appro-

Lime,

lame, halting and of little strength.

But suppose the Nicene Councell in *S. Hieromes* opinion did receive *Judith* into the Canon, yet he will not say the same of *Toby* and the *Maccabees*: how can our Adversaries then deny the change? Why, Gods owne are not so much bound to our compassionate Jesuite, as these suspicious birthes; but how will he array them? with a canonick coate. *The auncient Church* (saith he) *received them for canonick* g. *S. Hierome* his ignorance were then much to be wondred at: but this testimony will not be rejected, if the Jesuite can make good, what so generally he affirms. By the auncient Church, hee must exclude neither age, nor iudgment, unlesse some straglers: wherefore then doth hee leave out the first 300. and almost 400. yeares, affording us not one testimony, but a pretence or two out of *Cyprian* to no purpose: and in his proofes, why doth hee afford us onely particular testimonies, private men, when the Churches declaration is to be expected at his hands? But let us examine his testimonies. First, he produceth the *third councell of Carthage Can. 47*. We say, this is but a private testimony, and at best but a declaration, of a particular Church; and a Councell that they allowe not themselves <sup>h</sup>. Secondly *Innocent ad Exuperium*. But if this be his Epistle what doth he declare therein but his private judgment? what finde we there but an answer that he gave not *ex cathedra*, but as he expresseth himselfe *pro capta intelligentia mea*, at the intreatie of a Brother? *Gelasius* his decree, hath not one word of *Canonick* in it; onely they are stiled of the old testament, which is a phrase used many times by our selves, because they are comprehended in one volume together, and yet we esteeme them not within the Canon. *S. Augustine* doth not take canonick, for those scriptures

<sup>a</sup> Bellarm. de  
Rom. Pont. l. 2.  
cap. 11. At ob-  
ijcit Calvinus.  
Concilium Car-  
thaginense ter-  
tium can. 26.  
ubi veratur, ne  
quis princeps  
sacerdotum,  
aut summus  
sacerdos di-  
catur: sed so-  
lum primæ se-  
dis Episcopus  
Respondeo,

Concilium statuisse solum de Episcopis Africæ, inter quos multi erant Primates & quales  
re vllus eorum summus Sacerdos, aut Princeps aliorum diceretur. Nec enim Concilium  
hoc provinciale, Romanum Icnificum, aut aliarum provinciarum Episcopos obligare  
poterat.

which

which were inspired by the Spirit of God, and delivered by the Catholick Church for such; as may appeare by his words, before the enumeration of those bookes. For first he perswades those to be cheifly respected, *quæ Apostolicas sedes habere, & epistolas accipere meruerunt*; that were received of those Churches, in which the Apostles themselves did sit, and to whom they directed their Epistles.

Secondly, among those which he termeth Canonick bookes, he could have this rule to be observed, *ut eas, quæ ab omnibus accipiuntur Ecclesiæ Catholice præponas in, quæ quædam non accipiunt; ut eas, quæ ab omnibus accipiuntur, præponas in, quæ quædam non accipiunt*; that those which are received of all Churches, should be preferred before those which some Churches did not receive. Certainly, by this we may see what S. Augustine meant by his Canon, not those which were generally received onely; but those also which were retained of a few Churches, and those *minoris auctoritatis, of lesse authority*, which were the same that wee account

Apocryphall. So that Canonick in Augustines sense is opposed to those which abound with lies and phantasies, as is plaine by his words, & not to those which as godly bookes were permitted to be read by the people, though (because not divinely inspired) they were not to confirm any point of Doctrine, whereby the same Father interpreteth the meaning of that Council of Carthage urged by the Jesuit, in case he had subscribed therunto, as our adversaries perswade. And that this agreeth with S. Augustines mind, it shineth forth in many places: For although S. Augustine saith, that the Church had them [the Maccabees] for canonical, yet he tels you, how; not because they were divinely revealed, but for the vehement & wonderful passions of certain martyrs; which must needs interpret that the church had them for canonical, that is, of that canon which was fit to be read only for the moving of the peoples affection, by declaring the passions of the martyrs: for he maketh them not of that nûber which were divinely inspired, but opposeth the 10 to it, *non in scripturis, sed in quædam canonica*.

Aug. de Doctr. Christi l. 1. c. 22. In canonicis solum scripturis Ecclesiasticis Catholice quædam plurimum auctoritatem sequatur, idcirco quas non illæ sunt quæ Apostolicas &c. Ibid. Tenet hunc modum in scripturis canonicis, ut eas de-

Ibid. Ne quædam occupent in-boculum ab-inventum, & post-culosa menda-cia, &c. Non-tantum hunc-dentes præ-judicent aliqui- contra sancti-intelligentiam.

Aug. de Doctr. Dei l. 1. c. 22.

appel-



• Aug. con.  
Epist. Gauden.  
lib. 37. Et  
hæc quidem  
scripturam  
quæ appella-  
tur Macha-  
beorum non  
habent Iudæi  
sicut legem &  
Prophetas, &  
psalmos quibus  
Dom. testimo-  
nium perhibet  
tamen testi-  
bus suis. Sed  
recepta est ab  
Ecclesia non  
inuititer, si so-  
briè legatur vel  
audiatur.

• Bellarm. de  
Verbo Dei lib.  
3. cap. 4. Po-  
tremo de ijs,  
qui quanquam  
nonnullis cla-  
rissimis doctis-  
simisq. viris a-  
liquando in  
numero divino  
nam volumini  
habentur &c  
hic ordo illa  
omnium compre-  
hendit, quæ re-  
censentur ab  
Innoc. epist. 3.  
ad Exuper. Ge-  
nisi dist. 15.  
cap. Souda

Romana. Athanasius in Synopsi eccl. lib. 3. hist. cap. 1. ex quibus hæc pauca videm-  
us recitari oratio Manassæ 3. & 4. liber Esther item & 4. Machabeorum. Plinius 1. 5. 16.  
Appendix libri 10. lib. 1. de macis, qui inscribitur Vastor.

appelantur, sed in alijs inveniuntur, in quibus sunt & Macha-  
beorum libri, quos non Iudæi, sed Ecclesia pro canonicis habet  
propter quorundam martyrum passiones vehementes atq; mi-  
rabiles. This is found (saith that Father) not in the holy  
Scriptures which are called Canonick, but in others, among  
which are also the bookes of the Machabees; which not the  
Iewes, but the Church hath for Canonick, for the vehement  
and wonderfull sufferings of certaine Martyrs.

And so in another place he saith, that the Scriptures of  
the Machabees were not received of the Iewes as the Law, the  
Prophets and Psalmes, so which God gave testimony as to his  
owne witnesses: Yet he denyeth not but the Church recei-  
ved them not unprofitably: But wherein lay their profit, Sa-  
• Augustine declareth, si sobriè legatur, in the sober reading  
and hearing of them read.

For Isidorus & Cassiodorus, their testimonies make not  
the received Doctrine of the auncient Church.

Neither can those tearmes of holy and divine wherewith  
S. Cyprian, Basil, & Augustine stile these writings (leav-  
ing his counterfeit Calixtus at Rome) make these bookes  
Canonick, it being plaine that they were so tearmed in  
respect of other corrupt writings, which were read in the  
Church at that time, which practice was excepted against  
by the Third Councell of Carthage, Can. 4. (as it is ur-  
ged by the Iesuite) wherein it was decreed, that nothing  
should be read in the Church under the name of divine  
Scriptures, and I thinke you will not conceive, this inhi-  
bition had any relation to any of those bookes we call A-  
pocryphall, they being never condemned to be read by the  
Church Besides Bellarmine telleth us, the title of divine is  
given by most famous and most learned men as the Prayer of  
Manasse, the 3. and 4. of Esther, the 3. and 4. of Machabees,  
and the bookes of Psa. 1. &c.

And

And the calling of *Tobie* Prophetical Scripture by S. Ambrose, is to like effect, it being given to the fourth booke of *Esdra*, which the Iesuite will not have Canonical Scripture, though it be lifted up with as great a testimony from that Father, as the booke of *Tobie*, which hee is willing to iustifie.

But leaving *Tobie* with his dog, the Iesuite hath some further prooffe for the *Macchabees*: They are alledged (saith he) as other Canonically booke of Scriptures are, without any difference. And who are the alledgers? *Cyprian*, *Nathan*, *zen*, and *Ambrose*. Two things are here to be examined. First, whether every booke cited by a Father, be Canonical? Secondly, how and in what manner they be urged and cited by the Fathers? First, it is evident, that there is no ground, that the citing of a booke by a Father should name his nature, when an Apostles pen hath not that virtue in it selfe: unless he will conclude all those Poets cited in the Scriptures, and the booke of *Enoch* by *Iude* to be reckoned within the Canon. Besides, if this Argument have any life in it against us, why should it not have the same strength against Papists, to prove the booke called *Pastor* to be Canonical, which (as *Bellarmine* observeth) is cited by the Fathers, *Irenaeus*, (who giveth it the name of Scriptures) *Clement*, *Alexandrinus*, and *Origen*. For the title Divine, given by *Cyprian*, and his testimony out of *Augustine*, there needeth no further illustration, it being answered in substance before.

Our Iesuite from these grounds, the principal whereof is S. Hieromes ignorance, beginnes his triumph.

What Wonder then if the Church at Rome at this day, doeth them also for Canonical?

in lib. de scrip. Eccles. nullis esse dicatur, & non esse scriptas. *renzo* lib. 4. cap. 17. *Quoties* & ab alijs antiquissimis scriptoribus, ut *Clemente*, *Alexandrino*, & *Origene* in testimonij adlocum tametsi nunquam, sed in Canonis, *Canonis*, et divinorum scripturam.

Reply pag. 38.

6 Sixtus Senensis  
Bibl. sancta.

lib. 1. de *Esdra*  
lib. 3. & 4. *Divus* Ambrosius  
etiam quantum  
librum putat  
editum ab ipso  
*Esdra* non sine  
divina revelati-  
one.

Reply pag. 38.

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one.

The slightest cause hath two or three witnesses, & those without exception, that directly agree one with another in giving testimony to the proposed articles. The Iesuite, that pretended the auncient Church, hath not given us one compleat prooffe from the same: and those which he hath produced, are but particular men, with one Provinciall Council, which they themselves generally approve not, and some of his private testimonies say little to the purpose. So all that our Iesuite can expect is this, that in some private judgements these bookes might be judged Canonically, but never so delivered by the auncient Church, which defence the booke *Pastor* hath from *Bellarmines* confession; and the fourth of *Esdras* by the confession of your owne *Sixtus Senensis*. And therefore there is reason sufficient, that our Iesuite should pull downe his flagge, which upon so vaine a confidence hee hath erected, and acknowledge their change; although they have done it upon so good a ground as the imbracing of some private judgments three or foure hundred yeres after Christ, leaving the streame of the auncient Church, & the uniforme consent of the same. Thus the charge appeareth to be just, & not *unconscionable* as the Iesuit hoped to have proved it, that the Church of Rome hath left the generall practise of the auncient Church, and hath imbraced some private shewes, not for love of their persons, but because in the bookes themselves they finde some shelter for their innovations.

And now seeing he cannot declare them Scriptures by their owne light; neither by the testimony of the auncient Church, he thinketh all is sure, if we cannot manifest, that these bookes (held now Canonically by the Church of Rome) received a contrary sentence by the auncient Church of God. For he wish all his skill, shall never be able (saith the Iesuit) to prove that ever the auncient Church of God did give judgement or sentence contrary to that which the Church of Rome professeth concerning the Canonically Authority of the

Altera 30. can.  
de Bibl. fan.  
de lib. 1. de Ef.  
de lib. 4.  
de horum in-  
que restum ac  
testimoniorum  
auctoritate ac-  
cidisse arbitror,  
ut divinis scrip-  
turis conjungu-  
rentur lib. 4.

Altera 30. can.  
de Bibl. fan.  
de lib. 1. de Ef.  
de lib. 4.  
de horum in-  
que restum ac  
testimoniorum  
auctoritate ac-  
cidisse arbitror,  
ut divinis scrip-  
turis conjungu-  
rentur lib. 4.

fore said books: howsoever there might have passed some: and  
before the Church declared them for Canonically by publique  
authoritie.

\* Reply pag 22

The Jesuit must tell us what he meaneth by the *Churches* declaring them by publicke authority. For if he understand a generall Councell, it is idle, for they never came to be so audacious in the primitive times, as to claime the privilege to creepe into the Canon. Besides, he is as fond in the consequent, that they have made no change herein frō the practise of the auncient Church, unless we can shewe that the auncient Church of God did give judgment, or sentence contrary to their Trent declaration in a generall councell. For if this were good reason, the councell of Trent might have canonized the 3. & 4. booke of *Esdras*, *Pastor*, their decretall epistles, *Gregory*, *Sixtus*, (yea what not?) & plead in the same manner that they had made no change, they never being in your judgment, (I think) condemned by the publicke authoritie of any generall councell in the auncient catholicke Church, that did give judgment or sentence contrary therunto. But if the Church might be said to give her judgment, against the bookes of *Judith*, *Toby*, and the *Maccabees*, by keeping them out of the canon (as no doubt she may, practise being the best declarer of mens judgments) it shalbe manifested sufficiently, that they have long since received their doome. For first they were alwaies disesteemed in regard of the canon & rule of faith, inasmuch that the Jesuit hath not produced one privat evidence that is plaime and convincing for almost 400. yeares after Christ. Secondly; in the true Catalogue repeated by several of the auncient Fathers and the Councell of *Laodicea*, Canone reijciendos, ut Auctor est Eusebius 1. Eccl. hist. l. 2. Orig. in Psalmum 1. hos sex libros cum Hebraeis a Canone reijcit, quod Eusebius refert. 1. c. 18. Sed & idem Eusebius l. 6. c. 11. hos libros a sacris videtur eximere. Nec ab his fentes in alicuius in Damascenus 4. l. c. 16. Hilarium in Prolog. in Psal. explanatione. Cynl Catech. 4. 2. Athanas. in Synopf. Gregor Nazianz. l. 2. ad Seleuc. l. 2. Cyprian. l. 2. ad Picen. Can. 39. Epiphanius l. 2. Menesius Ponder. & alij.

y Canus loc:  
 Theob. l. c. r.  
 Cyprianus (sic)  
 Reffinus in ex-  
 positione sym-  
 boli eisdem  
 sex libros pa-  
 trum auctori-  
 tate, a quibus  
 se accepisse ai-  
 a numeru fac-  
 torum eximit.  
 Qued idem fa-  
 cis Melito. Qui  
 quidem ad O-  
 rigenem, hujus-  
 rei sciscitandum  
 cau. peruenit,  
 ubi scilicet  
 predicacione  
 nostra et pluri-  
 exordium:  
 Cumq; diligen-  
 ter de omnibus  
 explorauimus,  
 omni investi-  
 gatione com-  
 perit, hos libros  
 esse a veteris  
 instrumenti



these bookes are omitted; as no part of the canonical Scripture.

Thirdly, the reputed 47. Canon of the third Councell of Carthage (which is their cheifest testimony) by the iudgement of their own, was never determined in that Synode.

Fourthly, in after ages they were by many rejected, never getting authority till the Trent decree.

Besides, these bookes will by their owne light declare, of what authority they are. The Iesuite (I hope) will grant that God is as true in his word, as the Pope infallible in his decrees; & if upon this ground, these bookes deserve credit, let the Reader conclude, first, for *Iudeth*, whether it were *usquam* or *ullibi*, we cannot tell, neither I thinke the Iesuite himselve. Again, she honoureth that fact of *Simeon* and *Levy*, which the Spirit of God abhorreth as appears by *Moses*.

And we may see, that *Iudeth* sitting her selfe for lyes and deceit, desireth God to give a blessing thereunto, which action as it condemneth the person that doth the same; so doth it disgrace this booke, which speaketh so directly opposite to the Apostolicall rule.

And as *Iudeth* doth detect her selfe; so doth *Tobit* also, by his vaine story of the Rivall Devill; & the driving away of a devill or an evill spirit which should trouble any with the smoke of the heart, and the liver of a fish, contrary to Christs doctrine, that there are some devills which will not be cast out, but by fasting and prayer. And wherefore should the Apostle Eph. 6. 13. have left this out of his armoury, if it had bene of such force & efficacy, as is here expressed? Further we have an Angell lying chap. 5. verse 13 and a fish travailing on Land chap. 6. verse 2.

\* Barclaij Pa-  
rnesis. l. 1. c.  
11. Refertur  
hic canon con-  
cil. 3. Cartha-  
ginensi, cui  
Augustinus in-  
terfuit; sed ex  
verbis ipsius con-  
stat, posterioris  
Concilij esse,  
quod paulo  
post sub Boni-  
facio convoca-  
tum.  
\* Canus loco  
supra citat.  
Constat autem  
plurimos con-  
demnare doctri-  
nas in con-  
trariam senten-  
tiam fuisse, qui  
tamen semper  
in Ecclesia Ca-  
tholica sunt  
habiti. — Nich.  
Lyran. super  
Esdras. c. 4. &  
super Tobiam  
Abulenſis su-  
per Math. c. 1.  
D. Anton. 3. p.

s. 18. Cajetanus cum alijs locis tum maxime in fine Comment. super libros historicos ve-  
teris testamenti, alios etiam sex sacros esse inficiantur. Gelasius Papa rejecit secundum  
librum Macha. Divus autem Gregorius l. moral. 19. rejicit ambos, rejicit Eusebius in li-  
de Temporibus. & Rich. l. 2. Exceptionum. c. 9. & Ocham. 3. p. Dial. tract. 1. l. 3. c. 18.  
Ac D. Aug. — docet ab Ecclesia esse quidem receptos, sed non certa fide. \* Iudith 9. 2.  
† Gen. 49. 5. \* Iudith 9. 10. † Ver. 13. \* Eph. 4. 25. † Tob. 6. 14. \* Tob. 6. 7. † Mat. 17. 21.

The

The Macchabees containe many things, which declare the author of them not to write with confidence of Gods Spirit assisting him; as first, that he was an *Epiromist of Iasus* \*. Secondly he excuseth himselfe †, as if the holy Ghost might deserve a censure. Thirdly, it appeareth, that his end is to *delight his Reader* \*, and to get honour to himselfe †. Lastly, he justifieth *Razis* in killing himselfe \*, a commendation fitter for the *valiant heathen*, then the patient *Martyrs of Christ*, as S. *Augustine* <sup>b</sup> observeth.

To these many more may be added, but this which hath bene spokē will suffice to shew, that they have dealt without all conscience in obtruding those bookes upon the church, which were never (as canonical) received from the Jewes, unto whom were committed the oracles of God \*, never delivered to the primitive Church from the Apostles; never aproved by any father of the church for almost 400 years, never thought of when the Canon was repeated; & such which by their Physiognomy detect themselves. Whence we may gather, that the Church of Rome now, hath varied in her judgment from the church of God then, althogh we be not able to lay down the precise time, when she thought her selfe wiser then her forefathers heerein.

Neither will his turning to the *Epistles of Iames, Jude, the second of Peter* &c, any thing availe his cause; in regard there is a great difference betwixt those Epistles, & these bookes of *Iudeth, Tobit* and the *Macchabees*; for although some private men did doubt of the former, yet the church in generall did receive and approve the same\*; whereas on the contrary, the Iesuite after all his search cannot finde one testimony either of Father, or Councell, that accounted the latter Canonical for well-nigh 400 years after Christ. And therefore most indiscreetly did the Iesuit vige *Eusebius* and *Hierome* to prove the like doubt to have bene held of these Epistles, with those bookes, which they absolutely call Apocrypha. Secondly he abuseth his Reader, when he would perswade, that they were onely par-

\* 1. Maccab. 2.

33.

† 2. Maccab. 13

39.

\* 2. Maccab. 24

25. 15. 40.

† 1. Maccab. 2

26. 17.

\* 2. Maccab. 14

41. 42. 43.

° Aug. con.

Gaud. l. c. 31.

Dicitur est

quod elegit

nobiliter mori:

melius velle

humiliter, sic

enim utiliter.

Illi autem ver-

bis historia

gentium lau-

dare consuevit

sed viros fortes

huius seculi,

non martyres

Christi.

\* Rom. 3. 2.

° Reply pag. 18

\* See before

pag. 85.

icular Fathers that doubted of these bookes; when the Iesuite cannot finde that they were received, either of the Jewes, or the Apostles, or Primitive Fathers, for certaine ages after Christ. Thirdly, to what thoughts of desperation is he and his fellowes driven to defend this adding to the Canon? as first, that doubtfull writings which have beene accompted Apocryphall for certaine hundred of yeares, which our Iesuite calleth *similia*, may by the publick authority of the Church be declared Canonically: and secondly, that particular Fathers, (which indeed are all the Fathers that lived in the first 300. almost 400. yeares, the Iesuite citing none within that compasse but *Cyprian* and their bastard *Calixtus* as hath beene formerly declared) might doubt of the authority of those bookes without prejudice, till the Church had declared them for Canonically by publicke authority. But if the Canon was not compleate in the first times, I would know when it was made perfect? and whether in those times tradition was enabled to declare the same? or whether the Fathers were negligent to testifie this truth: and also whether Canonically and Apocryphall, is a distinction lately invented? All this the Iesuite must resolve, or else acknowledge the Canon of the Church in the Primitive times to be certainly knowne and settled; which will declare their vanity and change in these last times, to adde unto the sacred Canon and rule of Faith, upon pretence that the Church hath power to declare canonically Scripture: A Doctrine invented in after-ages by the Roman faction; who as they looked for unlimited power, so to defend their practises, they desire an unrestrayned rule, making Scriptures what they list. & interpreting it according to the times how they please.

\* Epistola 2.  
Nicht. de Cusa  
Card. de usu  
commun. ad Bo-  
hemos. Ecclesia  
hodierna non  
ita ambulat in  
ritu comuni-  
onis: sicut ante  
ista tempora,  
quando san-  
ctissimi viri u-  
triusq. speciei  
Sacramentum,  
necessarium  
esse vi præcepti  
Christi et ver-  
bo & opere a-  
stuebant: Po-  
tuit ne tunc Ec-  
clesia errare. 2.  
Certe non:  
Quod si non:  
quomodo id  
hodie verum

non est, quod tunc omnium opinione affirmabatur, cum non sit alia Ecclesia ista quam illa? Certe hoc te non moveat, quod diversis temporibus alius & alius ritus sacrificiorum ac etiam sacramentorum stante veritate invenitur, scripturaq. esse ad tempus adaptatas, et variè intellectas, ita ut uno tempore secundum currentem universalem ritum exponeretur, mutato ritu iterum sententia mutaretur,

## SECT. V.

*How vainely our Answerer betaketh himselfe to the Scriptures againe.*



In all this Section we finde nothing, but what the most learned Answerer before stiled a *sleight*: for where will he manifest the most reverend Lord scared with the auncient Church, whose testimonies he is assured, afflict these worst and last

<sup>a</sup> In his Answer to the Iesuites Challenge pag 11.

times? but that he might first give the  *sacred Scriptures* the precedencie; which is *due to the Word of God*, and that he might not erect a new faith, which was never builded upon the *fundation of the Apostles and Prophest*.

<sup>b</sup> Ibid.

Now let us see to what purpose the Iesuite hath heere spent his paines. He (it should seem) was willing to finde out a way, whereby the true Religion might be knowne; and first hee taketh it for graunted, that the *Primitive Church of Rome held the true Religion for the first 500. yeares*. Secondly, that this true *Church of Rome did generally hold the chiefe Articles of Religion*, pointed out by himselfe in his demand: and then would have men to judge of true *points of Religion*, by the testimony of that Church.

The most learned Answerer in this place saith nothing to these things in particular, but to the Iesuites whole frame, which he maketh a rule to finde out true Religion by; arguing it first, as a *needlesse labour*; secondly, as a tedious rule, in regard matters in controversie might be brought to a *shorter tryall*; thirdly, as derogating from the *Word of God*, that *Rocke upon which alone wee build our faith; from which no sleight that they can devise (saith he) shall ever draw us*.

<sup>c</sup> See the Iesuites Reply pag. 29.

<sup>d</sup> See the most reverend Lord Primate his Answer pag. 11.

Upon



Vpon this the Iesuite hath almost spent a whole page to prove that *the sayings and authorities of those auncient Fathers are sufficient to prove what their opinion was* in the points controverted: as if the most learned Answerer had denyed that which in the very place alledged by the Iesuite, he undertaketh to make good, viz, that the Fathers writings fortifie the Catholicke cause against the Pope & his party: *And this we say* (saith the most learned Answerer) *not as if we feared that these men were able to produce better proofes out of the writings of the Fathers for the part of the Pope, then we can doe for the Catholicke cause; (When we come to joyne in the particulars, they shall find it far otherwise f.)* Whereby it is cleare, that the Iesuite hath altogether fought with his owne shadow, or the Iesuite Valensias, having not assaulted either word or passage of the most learned Answerers.

<sup>a</sup> In his Answer to the Iesuites Challenge.

<sup>b</sup> Gregor. de

Valen. Analyt.

Fidei l. 8. c. 8.

Fatendum est

raro accidere

posse, ut quæ

lit Doctorum

omnium uno

tempore viven-

tium de religio-

ne sententia,

fatis cognosce-

tur. Sunt enim

Catholici Do-

ctores in Eccle-

sia ubiq, diffu-

sa plurimi, qui

proinde omnes

nec facile con-

gregari, nec in-

terrogari pos-

sunt quid sen-

tiant.

<sup>b</sup> Reply pag. 29

For if this most reverend Lord had accepted the rule, I doubt not, but he would have acknowledged the Fathers able to relate their owne beliefe, and would further have accepted them as sole Iumpier; but accompting this but a Iesuiticall shift, to avoide the true touchstone or ground of faith, the holy Scripture, he tells him, that *alledge what authority you list, without Scripture, and it cannot suffice*: which the Iesuite did observe, although he is unwilling to take notice of it, in regard hee supposeth that the Answerer will not be satisfied herewith. This dispute sheweth, that the Iesuite hath not beene so well employed as the Emperour, for in all this his fishing *ne musca quidem*, he hath not caught a Fly, and therefore the good man is sleepeie that thinketh the Answerer hath forgot himselfe; for although he should graunt the first, *that the primitive Church of Rome held the true Religion of Christ for the first 500. yeares*, it will not needes follow, that whatsoever points the Fathers of that Church generally held *without the Scriptures*, should be points of true Religion: For then every point of Morality, Philosophy, Rhetorick,

torick, Grammar, should be points of true Religion: and this is crossed in the Greeke Church, which is a true one, but yet notwithstanding may not bee justified in every particular that they generally handle. Neither dare the Iesuite admit the consequent: for then the points of the blessed Virgins conception in originall sinne & receiving of the Sacrament by children<sup>1</sup>, and the opinion of the Millenaries<sup>2</sup> of the vulgar reading of the Scriptures<sup>3</sup>, communion in both kindes<sup>4</sup>, that the bookes of *Toby*, *Judith*, and the *Macchabees* are Apocryphall<sup>5</sup>, must be points of true Religion. Nay, further, the Iesuite urgeth, that the most learned Answerer elsewhere confesseth, that those which dye in the communion of the Church of Rome at this day dye under the mercy of God<sup>6</sup>; which surely this most reverend Lord would not have granted to them, if he had not beene perswaded that they beleived aright in the foundation of faith: and yet he doth not take any Church since the Apostles times to have beene more corrupt, or full of errorr then your owne. So that a particular Church, as the Roman, may in some of her members be true in the foundation of faith, and yet tainted with many corruptions both of manners and doctrine; Is not this plaine by many of *S. Paul* his Epistles? by the Church of *Pergamum* \*? And therefore the Iesuite may consider how weake a rule hee would perswade us to follow; as if this argument were concludent, because we hold a particular Church a true Church, therefore that Church must be the measure and square of our faith.

Further, you shall see he is taken in the traine, whereby he thought to intrappe, for in answering *S. Augustine* alledg'd by the most learned Answerer, he telleth us, that the pretence of Scripture onely in such a matter of fact as this, is but a weere shrinking from the question in hand<sup>7</sup>. Indeed, if the question in hand were, whether the Fathers of the primitive Church held these points, or not; then who would deny, but it were a shrinking from the question in hand

<sup>1</sup> Canus loc. Theol. 1. 7. c. 13. n. 1. n. 3.

<sup>2</sup> Rejoynder pag. 25.

<sup>3</sup> Sixtus Senens, Bibl. sac. Et. 1. 5. c. 333.

<sup>4</sup> Rejoynder p. 139. 140. 141.

<sup>5</sup> Rejoynder pag. 116.

<sup>6</sup> Rejoynder pag. 166.

<sup>7</sup> Reply pag. 5.

\* Revel. 2. 14.

Reply pag. 29.

to fly to the Scriptures? But if the controversie heere bee concerning the rule, whether the Iesuit hath rightly framed an invention to finde out true religion by; then the producing of the true rule, the sacred scriptures, that a defective one framed by the Iesuit may be detected, is neither from the matter, or question in hand. And if the points proposed by the Iesuite bee points of Doctrine, as I doubt not but hee would have them, yea doctrines of Faith, and fundamentall also, why should not hee try them by the Scriptures, in regard hee confesseth, that *S. Augustine* admitting the Fathers, provoked the *Donatists*, and *Pelagians*, to the tryall of Scripture, for as much as he then disputed of a point of Doctrine onely?

*Reply pag. 29* But (saith our Iesuite) if it be demanded, so what purpose then doth he fill up whole volumes with the Fathers sayings, if nothing but onely Scripture may suffice? he answereth, that he doth it to the end we should not thinke, he is any whise afraid of all whatsoever we can produce against him out of the Fathers: and no wonder he should be so confident heerein, when as he layeth this ground for himselfe-----No Father but God, doe wee know upon whose bare credite wee may ground our consciences in things that are to be believed &c.

*Reply pag. 30* If the Reader please to consider he shall finde the most reverend Primate in answering the Iesuites demand to detect 2 things; first, the vanity of his invention in assigning a rule that God never instituted, to find out points of true Religion by. Secondly, his foolish confidence in that rule, that layeth them open to heresie and shame. Now by this they may know to what purpose the most learned Answerer doth fill up whole volumes with the Fathers sayings; that with that sword, which they pretended to be their owne, to wit, the *ancient Fathers*, he might cut off the head of those rayling *Heresies*, that revile the truth of the *everliving God*. For although your rule be not barely of it selfe sufficient wherupon to ground our consciences in matters

of faith; yet it will be sufficient to shew that you are but de-  
ceivers in pretending traditions, read presently, prayer for  
the dead, in your Roman fence to be allowed by the aunci-  
ent Fathers. And the most learned Answerer will never  
oppose the generall consent of the auncient Fathers in  
points of Faith, which they have generally received  
out of the word of God; but the Jesuite may consider,  
that this is not to depend upon any authority with-  
out Scripture.

The Jesuite further revileth us for leaving the Fathers,  
and cleaving to God, (although we most firmly adhere to  
them, where they joyne in a generall consent with the sa-  
cred Scripture, which is as much as the Fathers profess  
to do) telling us that in appealing to scripture the most lear-  
ned Answerer disagrees with those of his own profession &c.  
And to manifest this he bringeth in (as he calleth him) Dr  
Hooker saying; Of all things necessary, the very chiefeſt is, to  
know what books we are bound to esteeme holy, which point is  
unſeſſed impoſſible for the Scripture it ſelfe to teach, for if any  
booke of Scripture did give testimony unto ad; yet still that  
Scripture which groweth credit unto the rest, could require an-  
other Scripture to give credit unto it: neither would we ever  
come to any pause, whereon to rest our assurance thus may; so  
that unless besides scripture there were something which might  
assure us that we do well, we could not thinke we do well, no nor  
be being assured that Scripture is a sacred and holy rule of  
weldoing.

Et quæ aliter rejicere. Dionysius Alexandrinus: apud Eusebium hist. eccl. l. 7. c. 23. At veritas uni-  
versæ & per omnia commendanda & si quid rectè dicatur laudandum & approbandum  
constat, quæ res non sine scriptis videntur, inquirenda sunt & reſolunda. Augustinus  
Epist. 19. ad Hieronymum can. c. 20. talis dist. 9. Ego factor christianus sum, (ubi eis scriptu-  
ram libro, qui jam canonici appellatur, didici hanc memorem, hoc memora; deferre, ut  
milium coram amicum scribendo aliquid avide Christianis audiam. Alios autem ita la-  
go, ut quoniam hoc scribent, doctrinam perpollant, non ideo verum putem, qui ip-  
sa sententia, sed quia mihi vel per illos auctorem canonicum, vel probabili ratione, quod  
a patre nostro scriptum est, persuadens potuerunt. Nec ut mihi frater sentire aliquid aliud existi-

Cyrillus Mita-  
rosch. catech. 4. Ne mihi ca-  
tibi proferenti  
SIMPLI-  
CITER fi-  
dem adhibeam,  
nisi de divinis  
Scripturis co-  
rum quæ dis-  
cam demon-  
strationem acci-  
pias. Nam si  
dei verbum fa-  
lus & confu-  
sio non om-  
nionis facundia  
nitiatur, sed  
scripturarum  
divinarum  
comprobatio-  
ne.  
Basilides lib. 1  
moral. Reg. 72. Optimo  
auditorum pre-  
bare omnia  
quæ a Docto-  
ribus dicuntur,  
& quæ scriptu-  
ris consona  
sunt suscipere



This place of the learned *Hooker* presupposeth but one tradition and that historical; and what maketh this against the scriptures, their ruling of the Church, or being a sole Umpier and sufficient guide to square our faith and actions by? For who knowes not that the Heavens cover all things, and yet cover not themselves? and what may hinder the *Scriptures* in like manner to teach all necessarie doctrines of faith and manners, and yet not to point out themselves? *S. Augustines* words are in every *Papists* mouth, viz. that he would not beleve the scriptures, untill he saw the authority of the catholicke Church had moved him therunto; and yet he affirmeth all things concerning faith and manners to be evidently layd downe in the sacred scriptures.

But this necessary point of faith is a matter of necessity in *Bellarmines* judgement. Secondly, the Jesuite abuseth his author; for the Churches testimony barely and alone begetteth but opinion in *Hookers* judgement. For (saith he) the more we bestow our labour in reading and learning the mysteries thereof, the more we finde that the thing it selfe doth answer our received opinion concerning it, so that the former inducement prevailing somewhat with us before doth now much more prevayle when the very thing hath manifested further reason. And therefore *Hookers* words make nothing against the sufficiency of the scriptures; for although he allowe the authority of Gods Church power to prepare the way by becoming an opinion, yet that which convinceth to beleive the scriptures to be the word of God, proceedeth out of further reasons ministered by the scripture it selfe. The *Queene of Shes* had heard much of *Salomons* wisdom, but found beyond thought and opinion, when she consulted with himselfe. So the Church may give faire testimony of the scriptures, but the scriptures consulted withall, will give more cleere testimonies of themselves, then all the outward witnesses in the world. And thus, Gods using the authority of his Church to give witness to his word, doth not take away their sufficiency

Vnde de doctr.  
Christi. l. 4. c. 9.  
In iusticiam quae  
aperit in scrip-  
turis posita  
sunt, invenit  
que illa omnia  
quae continent  
fidem, morum,  
vivendi.  
Bellarmino de  
Belesia. l. 3. c.  
14. Credere  
nullas esse divi-  
nas Scripturas,  
non est omni-  
no necessarium  
ad salutem.  
Lib. 3. Sec. 8.

ency to declare whose words they are and from what  
fountaine they proceeded, any more then it doth the suffi-  
ciency of their rule which consisteth of scripture and tra-  
dition also: Whereby the Jesuite may see he hath produ-  
ced this worthy Author to no advantage, it being plaine,  
that although there be something else to prepare the way,  
yet the minde is altogether convinced by the light of the  
scriptures themselves, the Church pointing them out, and  
they themselves justifying the Churches testimony. So  
that the scriptures remaine the *only rocke upon which a  
man buildeth his faith*, for any thing the Jesuite hath pick-  
ed out of this learned Divine.

Moreover, he might conceive, that we by adhering to  
scriptures, doe not altogether cast off all sorts of traditions;  
For we admit those doctrinall traditions which were  
first delivered from the *Apostles* by word of mouth, and  
afterwards committed to writing; as also all other that  
are agreeable to scripture, as the *Apostles Creed*. Secondly,  
historicall traditions, as that *Mary* was always a *Virgin*,  
that *Toby* and *Judith* &c. were *justified* even in the pre-  
sents times, that *Pauls* Epistles were *Catholicall* &c.  
besides traditions of rites and ceremonies. So that the  
most learned Answerer doth not so adhere to Scriptures  
that thereby he casteth off all other testimonies, but sheweth  
that all other testimonies are not able to beget Faith,  
though they may *placere* with the *Will*. And there-  
fore the Jesuite hath directed us to *D. Field* to liasse pur-  
pose. For that learned Doctour is farre from concluding  
what the Jesuite would perswade from him, as may ap-  
peare by his owne answer to an *Apocryphall booke* (as  
he calls it) (as he himselfe writes him, that objecteth to his very place  
against him in his life-time) which I thought fit to deere to  
insert.

That the world may see what goodly stuffe is in that  
worthy Doctour; that these namelesse and *Apocryphall*  
booke, which is daily sent amongst our *separated* commu-  
nities,

*Zueres de*  
fid. form. disp.  
3. scilicet. 12. n. 11.  
Admitti potest  
ex humana au-  
thoritate gene-  
rari quandam  
fidem huma-  
nam praevalentem  
ad fidem infer-  
ram non tan-  
quam funda-  
mentum vel  
rationem for-  
malium eius sed  
tamen con-  
ditionem et  
applicationem  
obediens

*D. Field* in  
his Appendix  
to the booke  
of the Charact.  
par. 2. §. 1.

Will

will briefly and cursorily take a view of all such passages of his treatise, as any way concerns us. Amongst which, the first that offereth it self to our view, is in his preface to the Rejoinder, where he saith with great allowance and approbation, that which I have in my Epistle Dedicatory: That all men must carefully seek one which is the true Church, that so they may embrace her communion, follow her directions, and rest in her judgement: but presently chargeth me, that in my fourth booke following, I have bereaved her of almost all such prerogatives as I formerly yielded unto her; so that men may not safely follow her directions, nor rest in her judgement, in that I say general Councils may erre in points of greatest consequence, and free the Church her selfe from error, only in certain principall points and articles of Christian Religion, and not generally in all. This is a bad beginning, being a most shamelesse untruth. For in the places cited by him, I lay downe those propositions: first, that the Church including in it all faithful ones since Christ appeared in the flesh, is absolutely free from all error and ignorance of divine things. Secondly, that the Church including all those believers that are and have bene since the Apostles times is simply free from all error, though happily not from all ignorance. Thirdly, that the Church including onely the believers living at one time in the world, is free not onely from error in such things, as men are precisely bound expressly to know and believe: but from pertinaciously erring in any thing that may pertaine to Christian faith and religion. Fourthly, that we must simply and absolutely, without all doubt or question follow the directions and rest in the judgement of the Church, in al that she saith for our sences. Fifthly, that we must listen to the determinations of the present Church, as to the instructions of our Elders: and faithfully admissions and directions: but not so as to the things contained in Scripture, or believed by the whole universall Church that hath bene ever since the Apostles times. Because as Waldensis noteth, the Church, whose such never faileth, is not any particular Church, as that of Jerusalem,

frica, or Rome, but the *Universall Church*: neither that *Universall Church* which may be gathered together in a generall Council, which is found sometimes to have erred, but that which dispersed through the World from the Baptisme of Iohn continueth to our times. Sixty, that in the judgement of *Valdensis*, the Fathers successively are more certaine judges in matters of faith, then a Generall Council of Bishops, though it be in a sort the highest Court of the Church, as the Treatise saith.

But (saith the Jesuite) if yet for all this our Answerer will not be brought to build his conscience upon any other authority. I perceive a little thing will beget confidence in a Jesuite, that is so lifted up with producing two old objections to little purpose, but what then? why, *majora his*, a great one of our owne shall schoole him a little better. Poore Pedant, in what manner? By telling him out of *Lyrinensis*, that the aunient consent of godly Fathers is with great care (not onely) to be searched (but also) to be followed of us, chiefly in the rule of Faith. As if the consent of Fathers were the absolute rule of Faith without Scriptures; when you yourselves dare not attribute to any Fathers, authority & power to expresse the rule of Faith by their bare consent? For *Durand* saith, that although the Church hath power of God on earth, yet that doth not exceede the limitation of the Scriptures. *Universal extent of Doctrine* is a good directory to truth, but the absolute foundation of Faith are the sacred Scriptures: Neither are we at all to give credit (saith the Author of the imperfect worke upon Matthew amongst the workes of *Chrysostome*) unto the Churches themselves, unlesse they teach or doe those things which are agreeable to the Scriptures.

No testimonies have any strength, that walk without God & his word. The Fathers adhere to the Scriptures, & therefore we ought to adhere to them; & so are we to embrace the authority of the ancient Doctors & Councils, as those that embraced the holy Scriptures in their faith & doctrine;

Reply pag. 32

Reply ibid.

Durand. 21

Dist. 44. q. 2. 2.

9. Ecclesia licet

habet in terris

dominationem

Dei, illa tamen

non excedit li-

mitationem

Scripturae.

Erudit. Com-

mentar. in Mat.

homil. 49. inter

opera S. Chrys.

incerto auctore

Nec ipsi (eccle-

sij) omnino

credenqum est,

nisi ea dicant

vel faciant,

quae conveni-

entia sunt Scri-

pturis;



Replypag. 31

and for that cause this learned Bishop coupleth them together; *Wee rest (saith he) upon the scriptures of God, upon the authority of the ancient Doctors and Councils* <sup>b</sup>; inferring thereby, that those which fixe their faith, have not onely divine testimonies, but also the judgement and beliefe of the best men to declare the same, as good subsidarie helps to their convincing grounds: which doth not conclude, that any authority besides the Scripture is necessary, but that it is a faire & convenient rule to bridle mens *fancies*, least the *Scriptures* should be *wrested* by them which are too much wedded to their owne conceits, to *patronage* their *errors*. And what *Augustine* gave to Bishops and Councils, this learned Bishop assenteth unto: but I am assured, that the Iesuite will not bee able to prove, that *S. Augustine* ever embraced such a thought, as to believe that the receiving of humane testimonies should disable the Scriptures from being the onely concluding and sufficient rule; for he is of a quite contrary opinion, as is apparant in many places of his writings <sup>i</sup>.

Aug. c. Donat.  
post collat. c.  
15. Quasi Episc.  
coporum Con-  
cilia Scripturis  
Canonicis fue-  
rint aliquando  
comparata?

Replypag. 31

Neither will our Iesuite have us in our *appeale to Scripture* to betray our cause by our *disagreement* with our *selves* alone, but also by our *agreement* with *ancient Hereticks*: and who are those Hereticks? *The Valentinians, Ennomians, Marcionists, Arians, and others, who as it is well knowne (saith this Iesuite) were wont to reject all other authorities, and to fence with Scripture onely* <sup>k</sup>.

If this Iesuite be not a fencer, judge by his weapons both edge and point being rebated? for his *most power*, full performance ends not so much as in a scratch or scarre. And whereas he saith we *fence with Scripture onely*; it seemeth he knoweth not the nature thereof, otherwise he would repute it with the Apostle, a sword for a Souldier, yea sharper then a two-edged sword. We acknowledge many subsidarie helps, but indeed none sufficient to controule the conscience, but Scriptures onely: And herein we follow these ancient Hereticks: 1. *Augustine* cited by

by the most learned Answerer, and unanswerd by the Iesuite, *Let humane Writings be removed, let Gods voice sound*<sup>1</sup>; and further in his booke of the *Unity of the Church* hee saith, *Let them declare their Church if they be able, not in the speech and rumours of the Africans, not in Councils of their Bishops, not in the passages of their disputes, not in their signes & deceitfull wonders, because even against these things the word of God hath perswaded us to be wary, but in the Law, Prophets, Psalmes, the Pastors voyce, the Evangelists preaching, and labours, that is in all the canonisall authority of holy Scriptures*<sup>m</sup>. How fairely this *Heretick Augustine* opposeth this *Catholicke Iesuite* ! And further the same Father in a point of controversie openly professeth; *We ought not to depart from the authority of the divine Scriptures, to which ALONE in this matter faith is to be given*<sup>n</sup>.

And before this *Heretick Irenaus* a more auncient one, in the same booke which the Iesuite directeth us to see, agreeeth with us. *We have by none others knowne* (saith he) *to obtaine salvation, but by those that brought the Gospell to us, for what first they preached, that by the will of God they delivered to us in the Scripture, that in after times it might be the FOUNDATION and PILLAR of our FAITH*<sup>o</sup>.

By this which hath beene spoken we find our *Appeale to Scriptures alone*, as the absolute rule of Faith not to bee the onely practice of *Hereticks*, as the Iesuite would have it, but of the most *Catholick Fathers* themselves: & indeed so uncontrouled a rule it was in points of faith to be judged by God in the Scriptures, that never any *Hereticke* did deny the same, till Papists tyrannizing over the truth,

*As, in psalms cantibus, in ipsius pastoris vocibus, in Evangelistarum prædicationibus & laboribus, hoc est, in omnibus Canonis sanctum librorum autoritatibus*.  
<sup>a</sup> Aug de Gen ad lir. l. 12. c. 33. Ab autoritate Divinarum Scripturarum, quibus solis de hac re fides habenda est, recedere non debemus. <sup>o</sup> Irenaus l. 3. c. 1. Non per alios dispositionem nostre salutis cognovimus, quam per eos per quos Evangelium pervenit ad nos quod quidem tunc præconiauerunt postea vero per Dei voluntatem in Scripturis nobis tradiderunt fundamentum columnam fidei nostre futuram.

† Alphonsus de Castro, adv. Her. l. 3. De Deo, her. 10. Eunomius artis dialecticæ calidissimus. 9 Eusebius Eccl. hist. l. 5. c. 14. Quando ingitur in cunctis istis redarguti, argumentis demonstrantur, ad martyres confugere nituntur, multos se martyres habere, atq; illud certum brought in new faith which could not be justified by the old rule. And as all acknowledged this rule most absolute; so Hereticks as well as Catholicks used to justify their opinion by other means also. It is probable that *Eunomius* was more beholding to his Logick then Scriptures; for he is painted out by *Alphonsus de Castro*, as a most cunning *Sophister*. Besides, the *Montanists*, when they were overcome by force of argument, fled for shift & refuge unto *Martyrs*, reporting themselves to have many. Nay, what practises have the Papists for the most part, that Hereticks had not? Sometime they pleaded the Church, sometime Fathers, sometime Tradition, sometime Councils, sometime Miracles, sometime Visions, neither were they so naked, but they had your great argument of *succession* also: & yet we must be Hereticks, because we appeale to the Scriptures as most absolute rule of faith. *Variis & variis*! I would have prophetici spiritus, qui apud ipsos sit, documentum esse dicentes. † Opus imperf. in Mar. hom. 49. Nunc autem singulatiim professores hæresium diverſarum dicunt, Ecce hic est Christus, id est Ecclesia, Et illic, id est Ecclesia. Quia jam non audiendo dogmatum verba, sed videndo eorum Ecclesias Christiani scandalizantur infirmi. † See Diolcorus cited by the most reverend, the Lord Primate, pag. 24. Alanus Copus Dial. 6. c. 22. Veteres hæretici cum Patres ipsi apertissime adversarentur, eos tamen a se stare magnâ contentionē clamabant. Baron. Annal. an. 431. num. 170. Sed mirum dictu, quam calumniose ad suam ipsorum hæresim astruendam citare iidem Nestoriani consueverint sanctos Patres, quantâq; mentiri jactantiâ, universos ferme Orbis Episcopos secum sentire. † Euseb. Eccl. hist. l. 3. c. 25. Dicunt (Samosateni,) Majores omnes etiam ipsos Apostolos ea sensisse ac dogavisse, quæ ipsi nunc dicunt, servatamq; eam prædicationis veritatem usq; ad tempora Victoris, qui 13. à Petro Romanorum Episcopus fuit. Irenæus advers. hæ. l. 3. c. 2. Non enim per litteras traditam illam, sed per vivam vocem. † *Epistola quorundam Orientalium ad Episcopum Rusticum apud Binnium inter Acta Conc. Ephes. O Ecomen. Tom. 3. c. 13.* Nos autem in sanctorum Patrum, qui apud Nicæam convenerant, ceterorumq; qui post illos in Ecclesia claruerunt Eusebii, Antiocheni, Basilii, Cæsariensis, Gregorii, Iohannis Athanasii, Theophili Damasci, Romanii, Ambrosii Mediolanensis, reliquorumq; qui cum memoratis consentiunt, doctrinâ perseveramus &c. † August. in Iohann. tract. 13. Pontius fecit miraculum, & Donatus oravit, & respondit ei Deus de cœlis. † August. ibid. & de unitat. eccl. c. 18. † Aug. Epist. 165. ad Generosum. Synod. Lateran. apud Bin. Secretap. sive Consult. 4. Hæc pietatis dogmata tradiderunt nobis, qui ab initio præsentialiter viderunt, & ministri verbi facti sunt, eorumq; discipuli & successores, & sequenter à Deo inspirati Ecclesie Doctores, id est sanctæ & universales quinq; Synodi beatorum & à Deo inspiratorum Patrum, qui in Nicæam & in hanc regiam civitatem, nec non in Ephesum & in Chalcedonâ, & iterum in Constantinopolim in 5. congregati sunt concilio: the

the *Iesuit* consider that although some of these blind wretches he nameth could not see *God* in the *flesh*, yet none of them were so blind that they could not perceive light in the *Sun*, the *holy Ghost* in the *word*, in the *sacred Scriptures*: & they whose impudency durst deny any thing, could not deny *Gods* rule to be the *Scriptures*. For the heretick *Adaximus*, (as he calleth him) if he speake no worse then in defence of the sacred *Scriptures*, we may give him the privilege allowed to the *Devill*, that sometime he may speake truth, as the other acknowledged *Christ* to be the son of *God*. And to agree with an hereticke in truth, is not to be hereticall, but (as the Iesuite interpreteth his meaning) not any *whis* to regard those sayings which are not *Scripture*; and herein if the Iesuite did us right he would acquit us, for we give the auncient Church so much honour, that we make her the greatest witness of *Gods* truth, though we deny her to be the truth it selfe, or rule of faith.

And whereas *S. Hierome* is brought answering the *Lucifrians*, that they should not flatter themselves too much because they seemed to have *Scripture* for what they affirme: for even the *Devill* hath alledged *Scriptures*, which consist not in reading, but in understanding\*; what is this to us? nay, with what corruption and falshood doth the Iesuite dragg this place of *Hierome* against the authors intent and meaning? for the Iesuite urgeth it against the authoritie of the *Scriptures* and their determinative power: when that Father preffeth the same against a hew of *Scriptures*, as the *divell* used them in his allegations against our *Saviour*; or *Popes* in their *Bulls*, corruptly and falsly, and not according to the understanding and true meaning of the text. Yet that *Scriptures* are the onely sufficient rule, was so generally a received truth, that never any *Hereticke* denyed the same, for although many of them denyed some *Scriptures*, yet they confessed those which they acknowledged divine, to bee delivered to the Church, to reveale *Gods* will and to determine all doctrines in



the Church, and controversies of Faith by.

And whereas this wisest of his Brethren would persuade, that we to cloake our errors with a shew of Pietie, will not be subject to the sentence of any Iudge whatsoever, but the sacred Scriptures.<sup>a</sup>

<sup>a</sup> Reply pag. 32

The Iesuite is here in a mist, and sees nothing; for wee refuse not the judgment of any, whether Fathers, Councils, or consent of the Catholicke Church, to judge us by the doctrine of Faith, the sacred Scriptures: but to be tryed without the Scriptures, were to be tryed in the darke; Tertullian calling Hereticks, Flyers from the light of the sacred Scriptures<sup>b</sup>: & in his prescription against Hereticks, he telleth us, that they have a faith without Scriptures, that they may believe against Scriptures<sup>c</sup>. And what the Iesuite would make the note of an Heretick, the contrary thereof did point them out in old Irenaeus his time; Hereticks were then known by the path wherein our Iesuite treads in, rayling & accusing the Scriptures, when they are convinced by them, as if they were not upright, nor of authority; and because they are ambiguous and cannot afford the truth to them, that are ignorant of Tradition<sup>d</sup>. You see Hereticks and their practises, they hate the Scriptures, because they beare witness of them, that both their workes and doctrine are unsound and evill.

<sup>b</sup> Tertullian de resurrect. carnis c. 47. Qualiter accipiant Lucifuge isti scripturarum.

<sup>c</sup> Idem praescript. con. Haeret. cap. 23. Credunt sine scripturis, ut credant adversus scripturas.

<sup>d</sup> Irenaeus lib. 3. cap. 2. Haeretici cum ex scripturis arguuntur, in accusationem convertuntur ipsarum scripturarum, quasi non recte habeant, neque sint ex auctoritate, & quia variae sunt dictae, & quia non possit ex his invenire veritas ab his qui nesciant traditionem.

<sup>e</sup> Reply pag. 32

Now, (as if he would make it appeare to every weak eye, that we submitting to Scriptures, as the *only rocke* whereon we build our faith; doe thereby avoide all tryall) he prosequeres this with a simile. For me see (saith he) in the temporall Courts, besides the Law, there must needs be a Iudge, who must deduce the true meaning of the Law, and pronounce his sentence in matters of controversie according to the same<sup>e</sup>. So likewise the same forme must be observed in the spirituall regencie of the Conscience, if credit may be given to this Iesuite, concerning the Written Law of God.

<sup>e</sup> Reply pag. 32

If all this were true, what maketh it against the sole rule of Scriptures? Iudges doe not *int dare*, but *dicere*, and if they doe attempt more, they asurpe, which your con-  
trouling Iudge doth, for he will declare what he pleaseth  
for Scriptures, and will prove what he pleaseth by them:  
nay, our Iesuite himself can prove do. Trines by Scriptures,  
that were never knowne but by tradition.

If a *temporall Iudge* trench against the *law of Man*, as  
your infallible Guide doth against the Law of God, his  
sentence may be disannulled, revoked, and the Iudge him-  
selfe is not free from reproofe. And wee know that the  
makers of a law may interpret it, or give power to o-  
thers to performe the same. But Gods law is not made by  
man, neither hath man received power to be such an in-  
fallible Iudge. That which God hath left his Church, is,  
the blessed Spirit in his word, which Christ hath promised  
shall direct his owne in all (at least fundamentall) truth. And  
what if some desperat men follow deceitfull guides, must  
this of necessity make the true guiding of his Spirit con-  
temptible? Or must the Scriptures be uncertaine in their  
direction, because we have men that will not see, that will  
interpret by their owne passion, & not yeeld to the truth,  
or absolute demonstration?

¶ Reply Sect. xi.  
August. Con-  
fess. l. 13. c. 13.  
Non enim o-  
porter de tam  
sublimi autori-  
tate iudicare,  
neq; enim de  
ipso libro nos  
etiam si quod  
ibi non lucet,  
quoniam sub-  
mittimus ci-  
nostrum inte-  
lectum, cer-  
tumq; habe-  
mus etiam,  
quod clausum  
est aspectibus  
nostris recte ve-  
raciterq; di-  
ctum esse. Sic.

sim homo, licet jam spiritualis & renovatus in agnitionem Dei, secundum imaginem eius  
qui creavit eum, FACTOR tamen legis debet esse non IVDEX. De his enim iudicare  
non dicitur, in quibus et corrigendi potestatem habet. Clemens Alexandrinus Strom. 1. 7  
Non enim absolute enunciantibus hominibus fidem habuerimus, quibus licet etiam can-  
sare contrarium. Sed oportet etiam probare quod dictum est, non expectamus testi-  
monium quod datur ab hominibus, sed voce Domini probamus quod quæritur, quæ est  
magis fide digna quam quævis Demonstrationes. Ibid. Hæc ergo ratione non sunt  
pi, ut qui divinis præceptis non acquiescant, hoc est, Spiritui sancto. Quia est ergo  
ex seipso fidelis, Domine scriptura & voce est fide dignus, quæ per Dominum exercetur  
ad hominum beneficium. Ipsa autem Iudice utimur ad res inveniendas. Wadding. La-  
gar Philippi 3. & c. 16. Aliæq; multa sunt huiusmodi, quæ refragantibus aut circa  
mutantibus multis Deo toribus deserta sunt à Pontificibus, nec enim parvum Docto-  
rum aggerem, sed Dei sapientiam et spiritum pro regula, et rectore veritatis habet san-  
cta hæc nostra quæ falli non potest, Mater Ecclesia.

Besides, how vaine is it for us to expect the Romane Iudge for our Determiner, who may make us a new rule of faith, as large as the Decretals, pretending the Scriptures or tradition for it, and yet never be an Heretick? For if he might be an Hereticke, it must be for denying some truth before defined, but he cannot be an Hereticke, for defining any new matters (saith your Cardinall Bellarmine): for then hee doth not believe against any thing defined by the Church.<sup>1</sup> And suppose he could not erre in expounding the Scriptures; may not they which receive his exposition, misinterpret the same, and the people upon report be carried out of the Romane faith?

<sup>1</sup> Bellarm. de Rom. Pont. l. 4. c. 17. Nam Pontifex si possit esse Hæreticus, solum erit, negando aliquam veritatem antea definitam, non autem potest esse hæreticus, dum ipse aliquid novi definit: tunc enim non sentit contra aliquid definitum ab Ecclesia.

Our Iesuite proceedes; *It will be worth the marking also to observe, how this manner of tryall by onely Scripture, hath ever beene pretended by such, as not onely interpret the same to their owne lust; but also reject what parcels or bookes they please; and for this he cites the Marcionists rejecting the Old Testament, the Manichees, the New; Tacian, and Cerinthus, the Acts of the Apostles; the Ebionites the Epistles of S. Paul; Luther, that of S. Iames &c. Yet would these men (saith he) be tryed by none but by the Scriptures, when as they had discarded all such Scriptures, as were found any way to make against their Errors. In like sort deale our Adversaries at this day.*

<sup>1</sup> Reply pag. 32. <sup>2</sup> Vincen. Lyran. Com. sit perfectus Scripturarum canon, ubiq; ad omnia satis superq; sufficiens.

But if we doe neither interpret the Scriptures after our own lusts; neither deny any part of the sacred faith that was once delivered to the Saints: if we adhere to that perfect rule which of it selfe is sufficient, and more then sufficient to us, and we are no Hereticks, not so much as in similitude only. We know Hereticks both adde to the Scriptures, and detract also: This we see at Rome; let the Iesuite espie it amongst us, if he can, in Ireland. Further, is any ignorant, that Heretickes, in discarding all that makes against them, have rather forsaken Scriptures, then pleaded tryall by them? for what is this but the Preparer of an Index

Expur-

*Expurgatorius*: so that we may see from whence Papists had their so profitable inventions. And where can you finde a greater agreement in this kind, then betwixt yourselves and Heretickes? for you admit no Scriptures but with your owne glosses, which is as much in effect as to deny all. And if the rule concerning God, be as true concerning Scriptures, *Non est minus Deum fingere quam negare*, It is no lesse error to feigne a God; then to deny the *Dei*; what will your additions to the Scriptures merite? You embrace not onely Apocryphall bookes, but whatsoever superstitions your corrupt practice hath produced; and these, because God will not justifie them, you will have to be Apostolicall Traditions.

His accusation, that we admit what Scripture wee like of, and cast out what displeaseth us, is the report of a Iesuite; Italian newes; a thing which he will never manifest, as you may perceive by his prooffe. *Ecclesiasticus* with them is no true Scripture (saith the Iesuite) and why? it approveth Free Will too much.

The Iesuite argues but with his owne impudencie, and no reason of ours. *Ecclesiasticus* hath no authority to confirme points of Doctrine, and therefore was justly cast off by *Whitaker*. That it is so reputed by the Church of God, is, because it was never written by any of the *Prophets*, 2. *Peter* 1. 19. never received by the Church of the *Jewes*, to whom were commended the *Oracles of God*, *Rom.* 3. 2. Further, it had never approbation by the *Apostles* in the Church of God: and besides these generals, there are many other particulars for which wee reject this booke; as from his owne mouth, who in the beginning thereof doth not assume to himselfe that honour, which the Iesuite would conferre upon him; for he acknowledgeth his owne weaknes and disability in translating it out of the *Hebrew*, which I thinke is not comely for that mind to doe, which was assisted by the Spirit of God: for when *Moses* said, *I am not eloquent*,  
God

\* Reply pag. 32

\* Reply ibid.

\* In the *Prologue*.



\* Exod. 4. 10. 11 God questions, who made the tongue \*? Besides this, *chap. 46. ver. 23.* it is not agreeable to the truth of sacred Scriptures, which is there spoken of *Samuels prophecying after his death*, and other things. But I would know, if your additions and traditions were not, where would you finde that new Fabrick of the *Roman Creed*, published by your infallible guide?

But saith our Iesuite, *Cyprian, Ambrose, Augst. Clemens Alex. and other holy Fathers, account Ecclesiasticus to be ha-*

ly Scripture p. 33

\* Bellarm. de  
script. Ecclesi.  
pag. 34.  
See this testi-  
mony cited be-  
fore, pag. 163.

If this were prooffe sufficient, a small authority would suffice to prove the Canon; for we may as well confirme the booke *Pastor* and divers others from *Bellarmines* a testimony, as the booke of *Ecclesiasticus* &c. for any thing he urgeth from these Fathers to determine it within the Canon, in regard he acknowledgeth, that it hath the same Epithites from many Fathers as he professeth this to have. So that if this be the Iesuites best Apologie for *Ecclesiasticus*, it is much beholding to his free will, but nothing to his industry.

*This manner of proceeding* (saith the Iesuite) *Tertullian* doth discover in those Heretickes of his time, and withall will teach us how we are to proceed with those of our dayes, who tread so right the steppes of their forefathers. The consist (saith he) with the Scriptures, is good for nothing, but to turne either the stomacke or the brayne. This heresie receiveth not certaine Scriptures, and that which it receiveth it draweth to her owne purpose, by additions and substraitions: and if it receive the whole Scriptures, is depraveth them by divers expofitions. Whereas the adulterous sence doth no lesse destroy the truth, then doth the corrupted letter. What wilt thou gaine that art cunning in Scriptures, when that which thou defendest is denyed, and that which thou denyest is defended? thou shalt indeed loose nothing but thy voyce with contending, nor shalt thou gaine any thing but choler hearing blasphemies. The Heretickes will say that we adulterate the Scripture,  
and

and bring lying interpretations, and that they defend the truth. Therefore must not appeale be made to Scriptures, nor must the conflict be in them, by which the victory is either uncertaine, or little certaine, or none at all.

Reply pag 33

What *Tertullian* and other auncient Fathers thought of this rule hath bene formerly declared: and this quotation doth not make *Tertullian* a despiser of the rule of Scriptures; but proveth Hereticks to be shifters and forsakers of the same; Whereby the Iesuite may espy the hereticke. All that beareth any shew for the Iesuite is in the taile of his allegation; *Ergo non ad Scripturas provocandum est, therefore must not appeale be made to Scriptures*, but the Iesuite dare not put in the whole, *nec in is constituendum certamen in quibus nulla aut parum certa victoria*, which is as much, as, if I were to deale with a Papist in points of religion & should urge the scripture to him; it were in vain; why? because although they receive the Scriptures, they accept them not as the rule of faith; besides they *adde, demit*, and what they receive they must onely interpret. They not onely corrupt the stile by a vulgar authenticke, but the sence by a Papall violence: and in this case what shall a man get from a Papist, but cholerike blasphemie and licentious rayling? Doth not the Iesuite make this good in his owne particular calling Bibling Babling?

Reply pag. 29

We know in this sence every meane may be despised, not onely *Stephen* \* and *Paul* †, but Christ himselfe. What Councils ever choaked Hereticks, but they croaked afterwards? It is sufficient if the *Scriptum est* may stupifie a *Devill* \*, amaze a *Pharisee* †, convict an *Arian* \*, consume Antichrist \* in the effect or judgement of others: What

\* Acts 7. 54.

† Acts 13. 24.

\* Socrates hist.

Ecclesi. 1. c. 6.

Sabinus, qui

hæresis Mace-

donianæ prin-

ceps est, dedit opera his refragatur: immo vero, eos qui Nicææ coacti erant imperitos & infidos vocat. Eusebius de vita Constantini. l. 2. c. 71. Magis magisque dissidentium lis crevit & universas Orientis provincias mali illius impetus invaserat. \* Math. 4. 4. 7. † Acts 17. 2. \* Socrates hist. Ecclesi. 1. c. 6. Cum amplius trecenti Episcopi - unam eandemque fidem (quam de veritate & exquisitis legis divinæ testimoniis vera fides esse confirmatur) constabiliuissent, solus Arius inventus est, qui vi ac fraude diabolicâ victus, ab ea penitus desecravit. \* 2. Thess. 2. 8.

they

\* Reply pag. 33

\* Marfilus de f.

Pa. pa. 2. c. 28.

Quas vero ip-

forum auctori-

tate propria prae-

ter Scripturam

protulerunt

sententias,

Scripturae five

canonice conso-

nas, recipiam:

quas vero disso-

nas, reverenter

abjiciam. Non

tamen aliter

quam auctori-

tate Scripturae

cuisse perma-

nente.

Aquinas, 1.

part. sum. q. 1.

ar. 8. Auctori-

tatibus autem

canonicis scrip-

turae utitur

proprie & ex

necessitate ar-

gumentando:

Auctoriati-

bus autem ali-

orum docto-

rum Ecclesiae,

quasi arguen-

do ex proprijs,

sed probabi-

liter. Inni-

sur enim fides nostra

revelationi Apostolis & Prophetis factae qui canonicos libros

scripserunt: non autem revelationi si qua fuit alijs Doctoribus facta, Index Expurg.

Belgie pag. 5. Quum igitur in Catholicis veteribus alijs plurimos feramus errores, & con-

venimus, excusamus excogitato commenso periclope negemus, & commodum iustitiam

adtingamus, dum opponatur in disputacionibus, aut in confidionibus cum adversarijs.

\* Reply pag. 33.

they themselves conceive heretof is nothing to the purpose; the Rule is the Rule, though a perverse Heretick cannot be made to acknowledge it.

Thus (saith the Iesuite) we may easily espy the reason, why our Answerer refuseth to stand to the verdict of either Church Councell, or Fathers, admitting onely Scriptures for the judge of his cause &c.

Indeed by this place of *Tertullian* we may easily espie, it is the same reason that mooved the auncient Fathers to urge the generall tradition of the auncient Church against certaine Heretickes of their time, which periwaded the most learned Answerer to make use of the like weapons against the Iesuite, in regard Papists, as ancient Heretickes shift off the Scriptures many times by additions, *subtractions, depravations, adulterous senses, corrupted files &c.*: But to charge this most reverend Lord with refusing to stand to the verdict of either Church, Councells, or Fathers &c. is one of the Iesuities truths; He refuseth them indeed as judges of our faith, as the absolute rule, *seclusis sacris literis*, (so do your owne & that have any conscience) but not as good testimonies to assent to the truth. And so farre are they from patronizing the Popish cause, that you dare not accept them, *nisi ex cogitato commento*, but with mentall reservation of a false comment, or a worse interpretation &c.

What followes, to wit, that *by the confession of his own forefathers, masters, & fellow Protestants they* (the fathers) were no better then meere Papists &c. is both fallshood and froath: for which of our accompt the fathers Papists? if the Iesuite knowes them, let him produce them: but we believe his weaknes wilbe seene, before his detection. And surely he dreameth, to thinke we esteeme the Fathers Papists

and slaves to that Tyrant whose usurpations their writings alwayes resisted. And how can this hang together; We acknowledge that for the first 400. or 500. yeares the Church of Rome remained a true Church free from Papall impostures; and yet (as the Iesuite spareth not to accuse us) charge the fathers of the primitive Church Sec. as Papists, to sa. our of that leaven, which they ever cast out and expelled? But this the Iesuite hath referred to another place, till which time we will leave it. Yet whereas the Iesuite still insisteth upon the most learned Answerers words, no other Father (but God) do we know, upon whose bare credit we may ground our consciences, in things that are to be belived, & that rocke upon which alone we build our faith is the foundation of the Apostles and Prophets: from which no sleight that they can devise, shall ever draw us, and thinketh the same are uttered for no other end but to cast by the fathers, as little respecting their authority<sup>b</sup>; We take this but for a wizards sur-<sup>b</sup> Reply pag. 33  
mice and a vain repetition: we having shewen before, that the most learned Answerer hath given the Fathers their due respect, and if he should do more, hee would deny to God his due reverence. You that give too much to Saints and Angels, dare not iustifie, but distinguish your worship; How much better is it then to deale plainly, and to give unto Fathers that which is theirs, and to God and his word what belongeth to them? Yea, whether is it greater disparagement to the Fathers, to make them stoop to God or man? We doe the first, you doe the last: where you dare, you purge them; they shall not speake one word against Babylon, but by inventing some device you will deny them<sup>c</sup>, and if such dealing will not serve, then downe with their buildings, giving them no honour at all<sup>d</sup>.

Lastly, the Iesuite saith, We will now discover for conclusion of the whole, how farre herein the Answerer differeth from those Fathers of the auncient Church of God, with whom he pretendeth to have so great affinity. And this we will declare

<sup>a</sup> Videlicet,  
precedent.  
<sup>b</sup> Index expurg.  
Hispan. land.  
Quirogæ. edit.  
Madridi anno:  
1584. (in fine  
literæ) Delecta-  
tur tota Epi-  
stola Vdalrici,  
Episcopi Au-  
gustini, de ex-  
libat. cleri. I-  
tem totus liber  
Bertrami pre-  
byteri de cor-  
pore & sangui-  
ne Domini, pe-  
nitusaufertur.

by



by the expresse words of an auncient learned Father, Vincen-  
 \* Replypag. 34 *tius Lyrinenfis* &c.

How willingly the Iesuite would have the auncient Church to be as corrupt as themselves may appeare by this his struggling with one onely *Lyrinenfis*, whose words largely translated speake not any thing in effect to prove his intention: for who is ignorant that heresies are novelties, and that Hereticks would justifie their new follies by the auncient testimonies of the sacred Scriptures? neither by them alone, but the auncient Fathers also? Yet must this prove the Answerer to differ from the Fathers of the auncient Church, because with them he useth the rule that was ever received in the Church with more truth and faithfulness then Hereticks have done? Surely, the Iesuite hath payed it here; for he that every where dreameth of false logicke in others, doth not here speake true sence himselfe.

*Lyrinenfis* maketh 1. one generall sufficient rule for all things, the sacred Scriptures &c. 2<sup>ly</sup>. another, usefull in some cases onely &, yet never to be used in those cases without Scriptures, which is, the tradition of the Universal Church<sup>a</sup>. The first was used by the auncient Church from the worth that is in it selfe<sup>i</sup>, the other from the perversnes of Hereticks that many times abuse the sacred rule<sup>k</sup>. Bring us now one Scripture expounded (according to *Lyrinenfis* his rule<sup>l</sup>) by the universall consent of the primitive Church, to prove traditions, confession, Purgatory, prayer to OMNIA factis superq; sufficiat. <sup>e</sup> Ibid. Tum deinde ecclesiæ catholicæ traditione. --- Sed neq; semper, neque omnes hæreses hoc modo impugnandæ sunt. <sup>f</sup> Ibid. Multum necesse est propter tantos tam varij erroris anfractus, ut Prophetica & Apostolica interpretationis linea, secundum Ecclesiasticæ & Catholici sensus normam dirigatur. In ipsa autem catholica Ecclesia magnopere curandum est, ut id teneamus, quod ubiq; quod semper, quod ab omnibus creditum est, hoc est etenim verè, proprièq; catholicum. <sup>g</sup> Ibid. Sibi; ad omnia superq; sufficiat. <sup>h</sup> Ibid. Quia videlicet scripturam sacram pro ipsa sui altitudine non uno eodemq; sensus universi accipiunt, sed ejusdem eloquia aliter atque aliter alius atque alius interpretatur. Aliiter namque illam Novatianus, aliter Sabellius. <sup>i</sup> Ibid. Quod ubiq; quod semper, quod ab omnibus creditum est.

Saints

*Saints, image-worship, Free-Will &c.* in your sence, and wee will receive it: if you cannot, confesse the truth, that you deale like hereticks; and acknowledge that we follow the practise of the auncient times.

And here I would have the Iesuite consider how many of their owne doe cry, the Scripture <sup>a</sup>, (though it be, *more* *Judeorum*, as they *templum Domini*) and further with greater pretended reverence kisse antiquity, not that they love either, but because the one is not so light as the other to lay open their errors and detect their deformities.

Moreover whereas *Christ* made it a note of his sheepe to heare his voyce, this good man would have it to bee the signe and token of an *Hereticke*; but if *Hereticks* make use of Scriptures, this confirms the rule to be what *God* made it, though it cannot justify their practise that abuse the same. And for brutish and wilde interpretations of *Hereticks* which this Father makes *wolvish*, let the Iesuite cast an eye to their owne, and who hath dealt so grossly as they have done †? And although they bragge of Unity and interpretations of good consent, yet (for any thing we see) it is to be suspected when their Popes could not agree about the Text, that he (as his schollers) may faile to accord in interpretation thereof. Further I could wish it were examined, whether we or they faile in the Rule of interpreting the Scriptures according to the universall tradition of the Church and analogie of faith, and then it would easily appeare (if this be a note of Heresie) who the *Hereticks* are. For the Fathers beleived but halfe the faith according to that you interpret; and to make those points, traditions of the universall Church which needed decrees to authorize them 1500 yeares after *Christ*, must needs conclude egregious vanity. But who knoweth not that you had rather be tried by the Moone and seven Starres, which cannot so easily detect the workes of darkenes, then the Scriptures, the fountain

<sup>a</sup> Sanders, Rocke of the Church, chap. 8. pag. 193.

They have most plaine Scriptures in all points for the catholicke faith, and none at all against the same.

Bristo. Mor. 48: Most certain it is that from the beginning of Genesis to the end of Apocalypse, there is no text that maketh for you against us, but all for us.

† See before pag. 149. tit. b.

of

\* Clem. Alex:  
Strom. l. 7. Si-  
cut improbi  
eueri exclu-  
dunt Pedagogo-  
gum: ita etiam  
hi arcent Pro-  
phetas a sua  
Ecclesiâ, suspi-  
citas eas habent  
propter re-  
prehensionem  
et admonitio-  
nem. Quam-  
plurima certe  
conscribunt  
mendacia &  
figmenta, ut  
iure videantur  
non admittere  
Scripturas.

oflight, that will declare the least error in your doctrine or practise? So that we *disclaime* not the *Fathers*, but in your Phantasies; for we allowe them at all times what they ought to have; and when by an universall consent they declare what the Apostles delivered to the Church we grant them a more controuling authoritie. Yet we are not ashamed to distinguish betwixt *God* and *man*, (though you blush not to equall them) and to make *God* *ipse dixit* a convincing rule, which we cannot grant to *man*, or the best of *men*, the *Fathers* and *Bishops* of the ancient Church, where they come alone without the Scriptures.

Our *Iesuite* hath done much in this Chapter, to wit; proved that we preferre *God* before *men*; and I have shewed that we deny not to *men* what *God* hath allowed to them.

## SECT. VI.



<sup>a</sup> Reply pag. 36

ND least Vanitie should be absent for a little, here the *Iesuite* proceeds to take a view. How vainely our *Answerer* excuseth his *disclaime* from the *Fathers*? But how vainely he chargeth the *Answerers* most learned observation will presently appear.

Here (saith the *Iesuite*) our *Answerer* meeteth us with the same ancient Father Vincentius Lirinensis who though a great Commender of the methode of confuting Heresies by the consent of holy *Fathers*, yet is carefull herein to give us this caveat, that neither alwayes, nor all kinde of Heresies are to be impugn'd after this manner, but such onely as are new and lately sprung, namely when they doe first arise, while by frailties of the time it selfe they be hindered from falsifying the rules of the ancient Faith, and before the time that their poison spreading farther, they attempt to corrupt the writings of

of the ancient. But far-spread and inveterate heresies are not to be dealt withall this way, for as much as by long continuance of time, a long occasion hath lyen open unto them to steale away the truth. Out of which saying our Answerer inferres that our Heresies being farre-spread, and of long continuance, have had time enough, and place to coyne, and clipp, and wash the monuments of Antiquitie, wherein (saith hee) they have not bene wanting, and therefore must not be impugn'd by consents of holy Fathers.

Reply pag. 36

Reply ibid.

\* Mat. 10. 8

Here is little Vanitie to be seene as yet; how the Iesuite will make it appeare remaineth to be done; and this hee will accomplish by espying a manifest contradiction in his words against himselfe: for above he more then once (saith the Iesuite) tearmeth our opinions prophane novelties, and hereticall novelties. If Novelties, how are they now become Heresies farre spread, and of so long continuance, that we are bold to make duration the marke of our Church?

\* Terrullian de

praescripto

io ante medi-

um, Si haec in-

fiat, constar-

proinde om-

nem doctri-

nam, quae cum

illis Ecclesijs

Apostolicis

matricibus &

originalibus

dei conspiret,

veritati depu-

tandam id sine

dubio teneat.

tem, quod Ec-

clesiae ab Apo-

stoli, Apostoli

à Christo,

Christus à Deo

suscipit, reli-

quam vero

omnem doctri-

nam de men-

dacio praedica-

candam, quae

sapientiae contra

veritatem Ec-

clesiarum, &

Apostolorum,

& Christi, &

Dei.

The Iesuite imagineth here Contradiction, and why? because an opinion of long continuance cannot be suied a Novelty: So that if we can manifest, that a Novelty may be of long continuance our Iesuite is deceived in his slippery hopes. And what will he make novum in Religion, but that, which is not antiquissimum? Our Saviour when hee would declare Pharisaicall traditions to be Novelties did not respect their long continuance in the corrupt estate of the Church, but saith, *ab initio non fuit sic* \*, that they were not from the beginning delivered by God, or practised by the Church. So that if the duration and antiquitie of your opinions be but humane, that is, not Apostolicall, neither from Apostolicall grounds, It thinkes and justly, that they may be esteemed new and novelties, for a point is new in religion that did not proceed from God and his blessed Spirit either in revelation, or by deduction from his word that is the Ancient of dayes whatsoever pretences of duration and continuance may be supposed.

Transubstantiation was never generally received by the

N

Roman



\*Scorus in 4. d.  
 11. q. 3. apud  
 Bellarm. de  
 Euchil. 3. c. 23.  
 dicit, ante La-  
 teranense con-  
 cilium non fu-  
 ille Dogma fi-  
 dei transub-  
 stantiationem.  
 \* Rhem. An-  
 not. upon the  
 1. of Tim. 6.  
 23.

\* Rhem. ibid.

\* Rhem. ibid.

Roman faction themselves before the Councell of Lateran; and yet wee are condemned for calling this a *Noveltie*; whereas it crept in many hundred yeares after those words which they themselves account *Novelties* both in the *Arrians* which had their *Similis substantia*, and *Christ to bee ex non existentibus*, and also other *Hereticks* that had their *Christiparam* and such like; new coyned termes agreeable to their sects. Wherefore it is not enough to free your doctrines from being *Novelties*; because they are of long continuance: seeing the words of ancient hereticks being of more long continuance and auncienter in birth, even many hundred yeares before them, might better claime that priviledge and are neverthelesse stiled *Novelties* by your selves. And as the *Rhemists* acknowledg of words, so we say concerning points of doctrine, that we are to esteeme their newnes or oldnes by the agreeablenes or disagreeablenes they have to the true sense of Scriptures, the forme of catholick faith and doctrine &c. and not because it is long since they had their birth in the world. So that you see *Novelties* are new doctrines which are neither delivered in Scriptures openly and in expresse termes, or lye couchant in the same, but had their births in aftertimes being framed by the phantasticke illusions of *Sathan*, the producer of falshoods and heresies; which is conformable to the Apostles doctrine; for what 1. Tim. 6. 20. he warneth *prophane novelties*, Gal. 1. 8. he expresseth to be new doctrine, which is not the same, but besides as the *Rhemists*, or against that which the Apostle did deliver to the Church. And therefore our Jesuite and his contradiction, contradict his imagined Vanity and not prove or confirme the same.

For his other Collectaneas; that if they be *prophane Novelties* then by the Rule of *Lyrinensis* they ought to bee assigned by producing and conferring the agreeing sentences of ancient Doctors. Secondly that the consent of ancient Fathers is called the rule of the ancient Faith by *Lyrin-*

is in the place alledged <sup>k</sup>.

1. Wee have shewed before <sup>l</sup> that we dissent not from *Lyrinensis* being rightly understood: For all kind of heresies are prophane Novelties howsoever they differ in extent or age; Yet all kind of Heresies are not to be impugned (though prophane Novelties) after this manner in *Vincentius Lirinensis* his judgement. Besides *Lirinensis* maketh not the Fathers rules absolutely, but because they assisted at that time the Scriptures to rule unruly hereticks that would wrest the same; so that when the Fathers cannot do the worke for which they were used, that is, stop the Hereticks mouthes, because that having corrupted antiquity, they will also pretend it, then he thinketh such heresies (though prophane Novelties) are not to be dealt withall this way. And for his second observation (although the Iesuit collecteth unruly,) yet who will deny consent of Fathers to be the rule of faith according to that Fathers meaning? For in the immediate quotation following out of the same Father we finde, that it hath beene the custome of Catholicks to try their faith two manner of wayes; *FIRST* by the authoritie of the Divine Canon; next by the tradition of the Catholicke Church <sup>m</sup>; not for that the Scripture is not sufficient in it selfe: but because very many interpreting the divine word at their pleasures do conceive varying opinions and errors <sup>n</sup>. Now in these words, who doth not see, that *Lirinensis* doth make consent of Fathers not to be an absolute or sufficient rule of Faith, as he doth the Scriptures, but a directive rule to the right understanding of the absolute and sufficient rule of faith which is the holy Scriptures? Neither can we otherwise conjecture, but that *Lirinensis* giveth this directive Rule for his owne time <sup>o</sup> and not to all succeeding ages; for by many particulars it is apparant, that the foundation and ground of his whole discourse received being from those wise experienced men pro ipsa sui altitudine, non uno eodemque sensu universi accipiunt. quod me. Consideratio temporis adnotatur.

<sup>k</sup> Reply pag. 35  
<sup>l</sup> See before  
Sect. 5. prope finem.

<sup>m</sup> Vincen. Lirinensis adv. Prophanas Novationes. Primò scilicet divine legis auctoritate, tum deinde Ecclesie Catholice traditione.

<sup>n</sup> Ibid Hic forsitan requiratur aliquis: cum sic perfectus Scripturarum canon sibi; ad omnia satis superque sufficiat. quid opus est ut ecclesiastica intelligentia, jungatur auctoritas? Quia videlicet Scripturam sa-

<sup>o</sup> Ibid, Ad

onces which the present age has lived in, and precedent had afforded him. Besides wee have many Mathematicall instruments which are rules in their kinde, as the Globe, Quadrant, &c: and there are many bookes written to assist us in their use: now I hope you will not say, the rule to use the instrument, is the absolute rule it selfe to draw a Conclusion in the Mathematickes ! And why likewise may not the Fathers that assist and direct in understanding of the Scriptures, be Rules (as *Vincensius Lirinensis* onely stileth them) in their kind, & yet give place unto the word of God, as the absolute and sufficient rule of faith?

Moreover Rules & Measures are either originall, which we call the Standard, or those which are proportioned and fitted thereby: and might not this Father make the Scriptures as the Standard, the onely absolute rule, sufficient of it selfe (as he tearmeth it) to try points of *Catholicke Faith*; and yet graunt the generall consent of all Bishops and Preists of the *Catholicke Church* in a generall Councell to be a Rule proportioned, fitted and squared thereby? Who knoweth not also that the Standard is a most absolute and controuling Rule, without doubt and exception, when there are many things that may call in question the truth of the other, so that it may need to bee corrected thereby?

Now what doth the most learned Primate say that croseth *Lirinensis*? This aunient Father acknowledgeth the authority of the divine Canon sufficient of it selfe to trye the *Catholicke Faith*: His learned Penne confesseth, Gods Word to be that rocke alone upon which wee build our Faith. *Lirinensis* to avoyde jarring interpretations, would likewise from the Custome of *Catholicks* have the Traditions of the *Catholicke Church*, to wit, the generall consent of Fathers to be requisite at some times to the understanding of heavenly Scriptures: And for any thing I can find, the most reverend Primate doth not urge a syllable against it. So that untill the Iesuite can shew further  
 chon

then he hath done, Vanitie I thinke will turne Fryar and remaine with him.

And although this Iesuite doth make the Fathers upon *Lirinensis* his experiment the absolute rule; yet a further experience perswadeth them to leave *Lirinensis* at sometimes; which although they will not doe with open face, yet by covered shifts they labour to avoyde what they pretend to be his direction. For they make the Fathers *doctores* not judges; to be followed, for their *reason*, not for their *authoritie*, (which destroyes their judgship;) to be rejected where *excogitato commento* they cannot helpe. So *Maldonate* upon the *xvi. of Matthew*, *Bellarmino* upon the *vi. of Marke* and the *v. of James*, reject the authorities of Fathers, and any may tell me, wherefore.

Besides the suspicion of this rule is detected; that when a wrangling Papist will question the true sence of the Fathers (as it is easie to be done even where the minde is convinced) how can the fathers be the assured touchstone to try all controversies when the Pope may order all matters as he pleaseth?

Recentiores aliqui pondere hujus (Concilij Elibertini) quasi oppressi, tanquam optimum effugium elegerunt, auctoritatem Concilij negare, quod Provinciale fuerit, nec a Pontifice confirmatum: &c. Et sane, si alia via Concilio satisfieri possit, hoc nobis effugium sufficeret. Maldonat. in 16. Mat. Portæ inferni non prævalent. Quorum verborum sensus non videtur mihi esse, quem omnes præter Hilanum quos legisse memini autores putant. Bellarm. de Extremi. Vñtio. c. 2. Dñæ Scripturæ profertur ab omnibus, una ex cap. 6. Marci, altera ex cap. 5. Jacobi. De prior non omnes conveniunt, an cum Apostoli ungebant oleo infirmos, & curabant, illa fuerit unctio Sacramentalis, de qua nunc disputamus: an solum fuerit figura quadam, & adumbratio hujus Sacramenti. Qui tuerentur Priorem sententiam, ut Tho. Waldens. loco citato, & Alphons. de Castro l. de Hæc. verbo. Extrema Vñtio, ea ratione ducuntur, quod Beda, Theophilactus & Oecumenius in commentarijs Marci & Jacobi, videantur dicere eandem esse unctioem, cujus fit mentio in utroq; loco. Sed profecto probabilior est sententia posterior quæ est Ruardi. & Iansenij. & Dominici a Soro. & aliorum. Et mihi certe eo etiam nomine gratior, quod videam Lutherum, Calvinum, & Chemnitium locis citatis esse in prior opinione: existimant enim illi eandem esse unctioem Marci 6. & Jacobi 5. Gregor. Vñta. Anal. Fidei l. 3. c. 8. Quod si per sententiam Doctorum aliqua fidei controversia non satis commode componi posset (eo quod de illorum consensu non aperte constaret) tunc constat auctoritas Pontifici.

Bellarmin. de verbo Dei. l. 3. c. 10. Aliud est interpretari legem more Doctoris, aliud more judicis: ad explanationem more Doctoris, requiritur eruditio, ad explanationem more judicis requiritur auctoritas. Doctor enim non proponit sententiam suam ut necessario sequendam sed S O L V M quatenus ratio suadet.

Vasquez. Iest. l. 2. de Adoratione. disp. 5. c. 2. ini-



But hereby we may see who feare the judgement of Antiquity, you, or our selves; We receive them without appeale, if true and not forged, if cleare and not ambiguous, in points that they were bound to beleive, and teach from the sacred Scriptures upon paine of damnation: You not at all, unlesse, when you please, they will stoop unto and undergoe a Papall explanation.

Yet thirdly (the Iesuite tels us) *Lirinenſis*, as we see doth not so withdraw the tryall of inveterated Heresies from the consent of holy Fathers, that he will have it brought to Scripture onely, as our Answerer pretendeth: but giveth us to understand that when they cannot sufficiently bee convinced by holy writ, then the authoritie of generall Conncells (wherein by the consent of catholick Priests, and Prelates of the Church they have bene condemned) should suffice us to avoide and

Replay pag. 37 detect them.

*Lirinenſis* maketh the sacred Scriptures the onelic absolute rule fit for all times and occasions, but this directive helpe of Fathers he applieth to sometimes onely. But will the Iesuite perswade us, that, when *Lirinenſis* doth withdraw the tryall of inveterated Heresies from the consent of holy Fathers, it is left to other judgement on earth besides the Scriptures? Surely, the Iesuite did better adhere to the Fathers in his Epistle Dedicatory, then in this place, for there they were the assured touchstone to try all controversies betwixt us, whether we varie about the true sense of holy writ, or about any Article of Christian beleife whatsoever. but heere they may be suspended as hee acknowledgeth in *Lirinenſis* his opinion, and in some reserved cases neither Scriptures nor Fathers must be the rule, but the authoritie of generall Conncells &c. So that you see their rule is that which best befriends them. The Fathers at one time shall helpe and bee the assured touchstone; A generall Conncell (not auncient I hope but of the Popes calling) when the Fathers sayle; But for the Scriptures, their confidence hath not bene so great

\* Vincen-  
ria: adv. profa-  
nas Novat.  
Cum sit perfe-  
ctus Scriptura-  
rum canon,  
ubique ad om-  
nia satis super-  
que sufficiat  
Idem sed ne-  
que semper ne-  
que omnes ha-  
rentes hoc mo-  
do impugnan-  
do sunt.

great therein, as to make them alone a rule for the least article of their new faith.

And this Iesuite that even now would perswade others so beleeve that we adhere to the Scriptures onely, because we would not be subject to the sentence of any judge, doth here detect himselfe, what judge he will allow; The Scriptures must be locked up, *Bibling is Babling*, and generall Councils must do the worke, well! why then doe they not confirme *Constance* and *Basill*? If they dare not submit to them, why do they vainly pretend their authority? But it may be they are not confirmed by the Pope; So that you may see by the Iesuite's wavering, his aime is onely to have that *Exlex* (who ought at this time principallie to be corrected for his heresies) to be both the rule and the Iudge.

But we are as free (saith the Iesuite) from the imputation of Heresie, as our Adversaries are farre from finding one any such generall Councell, in which wee have beene condemned.

<sup>2</sup> Reply pag. 17

Have you no better Apologies then this to exempt you out of the Catalogue of Hereticks? The Pelagians had as good, and pleaded the same against *S. Augustine*, who answered them with scorne: *Aut vero congregatione Synodi opus erat, ut aperta perniciēs damnaretur? quasi nulla heresis aliquando nisi Synodi congregatione damnata sit?* What, is it needfull to assemble a Synode that a manifest corruption should be condemned? as if no Heresie hath at any time beene condemned without the calling of a Synode.

<sup>1</sup> Aug. con. 2.  
Epist. Pelag. 4, 4  
c. 12.

And they are as surely branded for Novelists and Sectaries (saith this Loyolist) as their opinions have beene certainly condemned by many the like generall Councils.

<sup>2</sup> Reply pag. 37

I wonder where the Iesuite will find them; nay, what have they besides the names of generall Councils that may honour the assembly of their so many Bishops? Some of these you dare not confirme, why then should they have generall faith and esteeme amongst us? If you dare not

subscribe to your Councils, for what reason should they have power to condemne us? Some against Faith giving have martyred those which you acknowledge ours: Your Trent Synode hath anathematized the Catholick Church & Doctrine; And I am perswaded if that faction had as much power as they give to their Head, the Church Catholicke should not bee long from martyrdom also.

Besides, whose opinions have Generall Councils condemned? ours? Surely, then our pretended Heresies are ancienter then *Luther*: he is not the first that taught our doctrine. But where are your Councils (Mr *Malone*) that condemne the holy Scriptures, the foure first Generall Councils, the three Creeds? These are ours, to them wee subscribe. If these are *Novelties*, we are *Novelists*; if this be doctrine of *Sectaries*, the *Hereticke* hath justly stiled us: But if the *Iesuite* cannot bring Councils, that have condemned *God* in his Word, the *Primitive Church* in her *Decrees*, and the generall *Confessions of Faith*, I hope hee will upon better thoughts except *Noveltie* from our Faith, & *Schisme* from our Persons. Neither let the *Iesuite* runne about as in other places he hath done, to coyne us an other Faith, when as he himselfe revileth us for adhering to the Scriptures; when as our Lawes justifie our embracing the foure first Generall Councils, and our Liturgie doth enclose the Creedes. The *Iesuite* continueth his vaine discourse.

¶ Reply Sect. 9.

And as (saith he) they never yet assembled any Generall Councell of Catholick Preists and Prelates of that Church which is dispersed through many Nations, neither by reason of their civill discord amongst themselves will ever be able to assemble the same, so wee may for ever live secure.

¶ Reply pag. 17

Every *Iesuite* is not a Prophet; We may have a Councell, such a one where your *Papa* shall not be *Presidente*, nor your *Cloake-bagge* carry the *Spirit* that shall direct

it: when the Church of Rome it selfe shall be freed from that Faction which now doth tyrannize over it, and the true Bishops thereof shall enjoy that authoritie which most truly is their owne by divine institution, and Fryars and Iesuites may turne Turkes for any station, that they shall have in the Hierarchie of the Church of God e.

Finally (saith the Iesuite) the reason of this his tergiversation from the Fathers authority is vaine and idle, when hee saith that we have coyned, clipped, and washed their monuments. And why I pray you? For though (saith he) he endeavour to proove this by severall instances, yet not one doth he produce that will serve his turne, and therefore tells the most learned Answerer, that he is bound to bring forth sund proofe of this his accusation, under paine of incurring the brand of forgerie and spitefull calumnie himselfe.

We may perceive the Iesuite is unwilling to enter into dispute concerning these particulars, and therefore casts them off as wanting proofe: Yet indeed the matter is so notorious in many of the instances, that your owne have espied the counterfeits, and branded them with their Censures. But the Iesuite might have forsaken his selfe flatterie, and have taken notice, that there is more proofe against the particulars, then hee had answered unto. For is it possible, that there should bee little respect given to the Church of Rome before the Council of Nice, as their Cardinall and after-Pope urged by the most reverend the Lord Primate, affirmeth, when wee finde the first Bishops of that Church, writing such controuling Epistles; Councils before that of Nice, giving such unlimited power, and the Roman Emperour qualifying with such unmeasurable Principallitie their *Romane Bishop*?

But because the Iesuite desires a further manifestation of these Counterfeits, I will take them as they

Censura positionum ad  
facram Facul-  
tatem Theolo-  
gic Parisien-  
sem allat. Sec.  
Prima Proposi-  
tio. Hierarchia  
Ecclesiastica  
constat ex Pon-  
tificis, Cardi-  
nalibus, Archi-  
episcopis, Epi-  
scopis & Re-  
gularibus Con-  
sura. In ista  
prima proposi-  
tione enume-  
ratio membra-  
rum Hierar-  
chie Ecclesi-  
asticæ, seu sacri  
Principatus di-  
vinæ ordinatio-  
ne instituti, est  
manca, & re-  
dundans atq;  
inducens in  
errorem.

Reply pag: 8



they are layde downe in order by the most reverend the Lord Primate, beginning with your *Crasie Merchant, Isidorus Mercator*, that is justly charged with *counterfeiting Decretall Epistles* &c.

Our Iesuite hath a minde to iustifie these bratts, and to make *Isidorus* his merchandize to passe for good wares, yet *Bellarmino* confesseth, that they are infected with *Error* & *scrypt* into them. *Cusanus* doth downe-rightly stile some of them *Counterfeits*, and doubteth not that they all would betray themselves, if diligently read & applyed to the times. *Contius* wrote a Preface, which is suppressed with his reasons, that he was confident would have declared these *Epistles Counterfeit*. Besides, they shame themselves; For would these Fathers speake like *Barbarians*, when the *Heathen Rhetoricians* were ready to oppose them? Could they speake in one stile & forme of wordes, when they had so many different penes and diverse tongues? Were Popes so obscure, or their *Epistles* so contemptible, that they were not knowne in the first 500. years? Were they of so sleight perswasion, that they could not moove the *Bishops of Africk* to give their *Successors*, what those blessed *Martyrs* possessed? Did they cite *Hieromes Translation* by *Prophetie*, which was not extant while any of them were living? Did any Author in those times speak such tearmes as are mentioned in those *Epistles*? Finde me *Primasius* and *Apocryphans* in *Anacletus* his time, *Pa-*

*1* Bellarm. de Rom. Pont. l. 2. c. 14. Aliquos errores in eas irreplisse, non negaverim, nec indubitatas esse affirmare audeam.

*2* Cusanus de Concord. cath. l. 3. c. 2. Sunt meo iudicio illa de Constantino apocrypha, sicut fortassis etiam quaedam alia longa & magna scripta Sancti Clementi & Anacleto Papae attributa. In quibus volentes Romanam

sedem omni laude dignam, plus quam Ecclesie sanctae expedit & decet exaltare, se penitus, aut quasi, fundant. Si quis illas omnes Scripturas ille Sanctis attributas diligenter perlegerit, et eorum tempora ad illa scripta applicaret, ac deinde in opusculis omnium sanctorum Patrum, qui usque ad Augustinum, Hieronymum et Ambrosium fuere, ac etiam de gestis Conciliorum, ubi authentica scripta allegantur, usum et memoriam haberet: hoc inveniret verum, quia nec in illis omnibus Scripturis, de illis praefatis Epistolis mentio habetur, et etiam ipsae Epistolae applicatae ad tempus eorum sanctorum scriptas produnt.

*3* Contius Annot. in dist. 16. c. Septuaginta, dicit, *Miles supra in praefatione rationes adduci, quibus omnes Pontificum qui Synodum praecesserunt, decretalos falsas esse manifeste ostendit.* Vide colloq. Rainoldi cum Harto; c. 8. divis. 3.

know in *Cain* his dayes. Finde me a Priest with a shaven Crowne in *Anicetus* his Government.

Much more may be gathered from our learned observers: but these things may suffice to declare of what breed these Epistles are.

Secondly; *If the Nicene Fathers have not amplified the bounds of the jurisdiction of the Church of Rome, in so large a manner as shee desired; the most learned Primate observeth, she hath had her well-willers that have supplid the Councils negligence in that behalfe, and made Canons for the purpose in the name of the good Fathers, that never dreamed of such abuses.* But in regard the Jesuite hath undertaken to justify them in the Eight Section, I will there (God willing) discover their corruption.

Thirdly; *If the power of judging all others will not content the Pope, unlesse he himselfe may bee exempted from being judged by any other: another Councilt (saith the most reverend the Lord Primate) as auncient at least as that of Nice, shalbe suborned, wherein it shalbe concluded by the consent of 284. imaginarie Bishops, that No man may judge the first seate. and for failing in an elder Councilt then that, consisting of three hundred Buckram Bishops of the selfesame making, the like note shalbe sung: quoniam prima sedes non iudicabitur à quoquam; The first seate must not be judged by any man.*<sup>1</sup>

Now that these truly be as they are reported, no man can doubt, that will seriously enter into consideration of them, unlesse he leave his wits and wisdom also. For the first, to wit, the *Councilt of Sinnessa*; it was never heard of till the time of *Pope Nicholas the first* about the year 860. unlesse the Jesuite hath better evidence then *Bellarmino* could finde, and yet the supposed Session of this pretended Councilt, was many hundred yeares before, even in the time of the *Emperour Dioclesian*. And the number of Bishops that are urged for the glory of this Councilt, declare the forging of it; for could it be that the Church in

<sup>2</sup> In the Answer to the Jesuites challenge pag. 12.

<sup>1</sup> Ibid.

= Bellarmine de Rom. Pont. l. 2. c. 25. In Concilio Sinuessano dicunt Patres: Prima sedes à nemine iudicatur. Refert hæc verba ex isto Concilio Nicolani in Epistola ad Michaelenn

per

her cruellest persecution should cause 300. Bishops to assemble together, when afterwards in her full prosperitie at Nice, in the most urgent cause that ever the Church had, there were assembled but 318. Neither are we without other just exceptions against it: Did this Council tell truth that *Diosclesian being in the Persian warre heard of the condemning of Marcellinus*, when that warre was ended 2. yeares before? No; *Binnius* condemneth this as no part of the Acts of the Council, unless he may helpe the liar by making him speake as he pleaseth. And lastly, it is apparent that as wise as our Iesuite, hath accompted these *Backram Bishops* (even *Donatists*) the Acts *spurious and of no weight*.

\* Binnius Not ad concilium Si-  
nuesanum.  
(Cum esset in  
bello Persa-  
rum) Hæc nisi  
emendetur  
falsa sunt. Ec-  
nim cum (sen-  
tentia Eusebii  
& quorundam  
aliorum) hoc  
anno 10 impe-  
rij sui, imperio  
se abdicaverit,  
& quod magis  
est, ante bien-  
nium de Persis  
superatis & vi-  
ctis, Romæ una  
cum Maximia  
no collega suo  
triumphum ce-  
gerit quomodo,

For your second Council held (as you pretend) at *Rome* under *Sylvester*, it had neither other Bishops, nor more authenticke acts. For first it is infected with *Constantines de-  
prose*, a tale, and indeed beyond all folly ridiculous, not knowne to the Church many ages after *Constantines* death. Secondly, this Council *sub Sylvestro* must be the yeare before *Sylvester* was Pope (an idle conceite) for that is the third Consulship of *Constantine Augustus*. Besides we may see how often memory faileth an imaginer, by his quæso, hoc anno, cum exercitu adversus Persas in prociñctu & expeditione esse posuit? Binnius igitur, hæc omnia quæ sequuntur, non esse ex actis Concilij, sed (ut apparet) ad ipsa acta appendicem superadditam: Vel si lectio ista restitatur, cum reversus eras è bello Persarum, germana esse videbitur, & veritati omnino consentanea. Vide Baron. an. Christi 303, num. 167. \* Ibid. Acta omnia) Virorum doctissimorum plurimi, hæc acta spuria & nullius ponderis esse, validis sane argumentis probare conati sunt, adeoq; aliud nihil esse sentiant, quam contrarium a Donatistis callide excogitatum. 1 Act. 1. c. 1 Cum multis mobilibus gauderent, quod Constantinus Baptizatus a Sylvestro Episcopo urbis Romæ, & mundatus fuit a lepra. 1 Platina in vita Marci. 1. Quod vero in lepram incidit, ut vulgo dicunt, baptizatusq; mundatus sit, consistit prius de sanguine insanientem nescio quâ fabula, nullo modo credo, Iocratem hæc in se secutus, qui affirmat Constantinum ipsum, ubi senegessimum quintum ætatis ananiam attigisset, ægritudine captum, ex urbe Constantinopolis ad aquas calidas egressum valetudinis causa, nullâ de leprâ mentione habitâ. Præterea vero hæc de re à nullo scriptorum sit mentio, non dico ab his, qui ethnici fuerant habiti, sed et a nostris quidem. 2 Baronij hist. Eccl. lib. 13. c. 31 & 32.

making

making *Prisew* *Constantine's* Collegue. Moreover, view the Councell, and tell me, is the forme like the Councells of that Age? Did the Bishops at *Nice* without giving their suffrages, or discussing the controversies, submit to your Roman Bishop, or Legats; signing whatsoever they should say. No, this discovereth for whose sake this Councell was invented.

Fourthly, If the Pope doe not thinke that the filnes of spiritual power is sufficient for his greatnes, unless he may be Lord Paramount in temporalibus: Our most reverend Lord concludeth, he hath his followers ready at hand to frame a faire donation, in the name of *Constantine the Emperour*, whereby his holinesse shall be stated not onely in the City of *Rome*, but also in the Signiorie of the whole West.

Will this need prooffe too? The Iesuite will acknowledge nothing. But can any man thinke that a poore persecuted Bishop could be changed into a potent Prince, be adorned with a Diademe Crowne, and all other Imperiall ornaments; and yet neither *Eusebius*, *Socrates*, *Theodoret*, *Enagrim*, *Ruffinus*, (that wrote passages of that time in their stories) should take notice of it? Would *Zosimus* an hater of *Constantine* and Religion also, have omitted to reproach him for his *Leprosie* and *blondie Bath*; if it had not beene a foolish frame, an after invention? Further this Donation will have *Constantine* baptized in the strength of his age, by *Sylvester*, Pope of *Rome*: when many Fathers and Historiographers relate it to have beene done in his olde age, by *Prisco* confessor. Hic legendum esse. *Crispo* & *Constantino* 3. *ipso* Fasti consulares document. *Synodus Romana* 2. sub *Syl.*

vest. cap. 11. Responderunt cum omnibus Episcopi & dixerunt, clamantes universis Presbyteris, Clericisq; In te iustitia & pietas à te non discedat, quoniam à nobis nihil iudicabitur, in opinionem discorum tuorum, quoniam sapientia non est, nisi in patientia fuerit constructa: Dixit autem Sylvester Episcopus: Quoniam si sapientia non est, nisi in patientia quicquid sermone fixero, vestro chyrographo confirmatur. In the Answer to the Iesuite's Challenge.



*Eusebius of Nicomedia 2.*

<sup>2</sup> Hieronymus in chroniciis. Eusebius de vita Constantin. l. 4. Socrates hist. eccl. l. 1. c. 39. Theodoretus hist. eccl. l. 1. c. 31. Zozomen l. 3. c. 34. Cassiodorus, qui historiam ab his tribus ecclesiasticam compilavit. Pomponius Lærus, alijq; scriptores hujus ordinis Constantinum tradunt non Romæ à Sylvestro, sed Nicomediæ ab Eusebio. -- sacrum baptismum recepisse. Canus loc. theo. l. 11. c. 5. <sup>7</sup> Socrates hist. eccl. l. 1. c. 25. Ad maximum natu quem suo ipsius nomine nuncupaverat Constantinum, decimo anno regni sui, partibus imperij in Occidente sitis præfecit. Melchior Canus loc. theo. l. 11. c. 5. §. Quod deinde. Eusebius, Rufinus, Theodorus. Socrates, Zozomenus, Eutropius, Victor, cæteri; probæ fidei authores, qui omnia Constantini gesta scripsere diligentissimè, non modo nullam donationis ejus mentionem faciunt; sed tradunt etiam orbem Romanam sic inter tres illius filios distributum, ut Italia uni eorum tota contingeret. <sup>2</sup> Baronius tom. 3. ad annum 324. Quomodo potuit in eo Imperator meminisse Constantinopolitanæ sedis, si nec nomen quidem Constantinopolis tunc erat exortum? <sup>2</sup> Laurentium Vallam scimus integrum librum adversus receptam communem opinionem sententiam declamasse, Iurisperiti quæ vulgo circumfertur ejus Donationis formulam, eam commentitiam esse satis indicant. cum palæe inscriptiones denotent. Melchior Canus loc. theo. l. 11. c. 5. §. Quod inde. <sup>6</sup> Raph. Volater. Anthropol. l. 23. De dono ejus aut concessione, apud nullos extat authores, præterquam in libro Decretorum: idq; in antiquis voluminibus minimè contineri auctor est Antonius Præsul Florentinus in Chronicis. .... libellus Apocryphus de elephantia, deq; sanguine puerorum, & Sylvestri baptismum omnino rejiciendus. <sup>6</sup> Cusanus de concord. cath. l. 3. c. 2. Sed in veritate supra modum admiror, si res ita est, eo quod in authenticis libris, & in historiis approbatis non invenitur. Relegi omnia quæ posui gesta Imperialia ac Romanorum Pontificum, historias sancti Hieronymi, qui ad cuncta colligendum diligentissimus fuit, Augustini, Ambrosii ac aliorum opuscula peritissimorum, revolve gesta sacrorum Conciliorum, quæ post Nicænum fuere; & nullam invenio concordantiam ad ea, quæ de illa donatione elegantur. .... Ego etiam ad longum hanc scripturam in quodam libro inveni, quæ multo plus continet, quam ea quæ in decreto ponitur loco præallegato, & diligenter eam examinans, reperi ex ipsâ scripturâ, argumenta manifesta falsitatis & falsitatis. .... Sunt meo judicio illa de Constantino Apocrypha.

and condemne it as chaffa; a frame without any author of antiquity, Apocryphall without concordance, false, signed.

But that which inflames the Iesuite is, that the most learned Answerer should charge them with forging so many base tractates, decretals and Conncells, as to name them onely would require a volume, without producing any other prooffe then this. *Maria*, the auncient Doctors themselves if they were now alive would be depofed that they were neceffary to their begettings. To the which (saith the Iesuite) might it not with as good reason be replied, that the same auncient Doctors, if they were now alive, would laugh at this imaginary reason of his, as proceeding from a buckram Bishop indeed.

[ Reply pag. 33

I perceiue the Iesuite would faine be ridd of this learned Bishop, (what title so ever he giveth him:) He had rather, that this most reverend Lord had bene employed in detecting base tractates, decretals and Conncells, then in answering his Challenge. But let him rest satisfied for a time his Challenge hath not wanted an Answer; and those base Tractates &c. invented for the glorie of the Roman Sea by their well-willers (for they serve to no other purpose) will not be long without their revelation. Yet the Iesuite is not reasonable to require prooffe against all their Forgeries here; *Bibliotheca* that must performe the worke, is too large for a Parenthesis. Let him be assured, that as it was promised by the most learned Answerer, so he is not unmindefull of his promise, but (God giving life and strength) will send it unto them. Wherein he will manifest (I make no doubt) that the Bishops of Rome have clymed to their great height, not without the furtherance of counterfeite and buckram Bishops indeed: and that it is a shame for Iesuites (who so much desire to be accounted holy and learned) to produce this Buckram and blacke guard, (as *Cerberus* from hell) to howle for the unspotted purity and candidenes of their Catholicke cause.

*Tholog*

\* See the most reverend the Lord Primase his Epistle to the Reader, before the Answer to the Iesuites Challenge.

But whilst he avoucheth so stoutly; and prooveth so feebly,

hee

\* Reply pag. 38  
 \* Iracundus adv.  
 nat. l. 3. c. 24

he maketh me remember (saith the Iesuite) what *S. Augustine* saith of his like; They seeme (saith he) to thinke that they have not to doe with men, but as if they were mere beasts, who heare them, or reade their writings they abuse the ignorance or dulnes of them, or rather their blindness of minde. And so I need not to stand longer with our Answerer in this point, for as the same holy Father said to such another, why should I labour to make good my excuse, when he endeavoureth not any way to prove his accusation? More *Serpentum lubricus undig;* The Iesuite being deeply charged, thought it most expedient not to answer, and he that passed by one argument grounded upon the words of *Aeneas Silvius*, what would he have done (thinke you) had he bene pressed with a multitude? What we conceive of them, it is not materiall to be exprest, whether beasts, or men: The Apostle fought with beasts as *Ephesus* after the manner of men. And for his excuses we are more acquainted with them then his answers, and therefore care not here to spare them, if he afford us nothing else. Yet putting on a brazen face; and carried away with the Spirit of Calumnie (saith this Iesuite) he saith further, thus, neither hath this corrupting humour stayed it selfe, in forging of whole Councils and entire treatises of the auncient writers, but hath, like a Canker, fretted away divers of their sound parts, and so altered their complexions, that they appeare not to be, the same men they were. As he forced me to forme a little at his vanitie. When without prooffe he chargeth us with forging of whole Councils and entire treatises; so now I cannot choose but smile to see what simple proofes hee bringeth for this his charge of cankering, and fretting, the monuments of the auncient b.

\* Reply pag. 49

Is it possible that a rayling tongue and a smiling countenance at one time can accompanie a Iesuite? When hee *Hermes*, the Answerer must be a *Buckram Bishop*; when he smiles he must put on a brazen face, and be carried away with the Spirit of Calumnie. Surely *Salomon* could see farre





But let us consider his pretences. First he telleth us that *Ambrose* giveth the Answerer a *seconde bobbe* in those words, & in aliud commutentur &c. as hereafter shall be more at large declared. To which place we will referre him for his Answer.

Secondly he labourerh to free these two editions from clipping. First in regard those words being rightly understood, establish our doctrine of transubstantiation (saith the Ie-

suite) to the utter confusion of all that gainsay the same; and that this might appeare, he findeth fault with the translation of the most learned Answerer, when he Englisheth those words *ut sint quæ erant*, thus; *that things may still bee that which they were*. But I aske the Iesuite, to what fix

hath relation? if to the elements of bread & wine (as of necessity it must) how can the translation be otherwise then it is expressed by the most learned Answerer? For whose minde is so tyrannized with ignorance as to beleive that bread and wine can be *what they were*, when as their substance is departed? *quæ erant* declare a substantiall not an accidentall manner of being; but the truth is, the Iesuite knowing not how to relish the words would force an interpretation contrary to the sence they offer the Reader for (whatsoever his hopes are from them) *Hugo* their Cardinall could not see how those words of *Ambrose* and Popish transubstantiation could agree together; Hee could conceive no otherwise but that *Ambrose* made the bread the body of Christ, and therefore directs the Reader with an *hoc tamen impossibile*, that it is impossible, and from thence concludeth that the words are to be understood *ad sanum intellectum*, as the Iesuite would perswade us hee is here willing to doe; though in other mens judgements they would have a more wholesome understanding, if the words (*ut sint quæ erant*) were utterly cast out of the text.

¶ Glossa apud  
Gratian. de  
consecr. Dist. 2  
Panis est. Ambrosius de sacramentis  
Quantomagis operatorius est sermo Christi, ut sint quæ erant & in aliud commutentur, & sic quod erat panis ante consecrationem jam corpus Christi est &c. Hoc tamen est impossibile, ut panis sit corpus Christi; sed hæc verba ad sanum intellectum sunt intelligenda; ita soluit Hugo.

Neither

Neither doe the subsequent words of *Ambrose* helpe his translation or assure him that he hath hit the marke, to wit, *Before consecration there was not the body of Christ, after consecration, I tell thee plainly, that it is now the body of Christ* &c. For the change which *Ambrose* speaketh of is no other then of a childe of *Adam* to be made a new creature &c. which the Iesuite (I hope) will not say is done by Transubstantiation.

His further defence resteth in this, that they have other editions which have those words &c. This indeed concludes that all your impressions of *Ambrose* are not guilty of this clipping, but this excuseth not all.

Now (saith the Iesuite) if he who either at *Rome* or at *Paris*, set forth that worke, found not in the exemplar, or manuscript, which he tooke in hand to print, those words, *ut sint quæ erant*; is that a sufficient argument to charge us with cankering &c. when as we otherwise doe generally hold to this day the auncient readinge.

To which I answer, that if any such corrupted exemplar were, no man that was fit for such a worke could bee ignorant that the exemplar was depraved in regard *Gratian*, and other your bookes of more ordinarie vse &c, reapeate this sentence of *Ambrose* with those words *ut sint quæ erant*. Besides this, it was *Berengarius* his usuall argument against the carnall eating of *Christ* &c, and therefore the true reading to such (no question) learned men as were employed about that worke could not be unknowne. So that if he, who either at *Rome* or at *Paris* set forth the same, found no such exemplar where those words are omitted; as it is more then probable; or finding any such corrupt one, should publish it contrarie to *Gratian* and all other Coppies for the sole behoofe of the *Papists* cause; what can this bee but a cankering and fretting away of a sound part of antiquitie?

To conclude the most reverend the Lord Primate, hath

<sup>1</sup> Reply pag 40

<sup>1</sup> Ambrosi de  
sacram. l. 4. c. 4

Tu ipse eras

reus creatura,

postquam con-

secratus es, no-

va creatura esse

cœpisti: accipe

igitur quemad-

modum sermo

Christi omnem

creaturam mu-

tare consue-

verit.

<sup>1</sup> Reply pag. 40

<sup>1</sup> Reply ibid.

<sup>1</sup> Gratian. de

conf. dist. 3. c.

Paris est.

<sup>1</sup> Breviare

Rom. l. 2. c. 11

infra octav.

corp. Christi.

<sup>1</sup> Modius Nov.

dist. 3. c. Paris

est.

not in this particular exceeded in a circumstance, for all probability will perswade that these words *ut sint quæ erant* have troubled your braines; for being urged by Berengarius, and accurately explained by Guimundus and Algerius, yet an accurate explanation could not serve the turne, but sometime an exemplar is pretended, where *sint* is left out<sup>a</sup>, sometime, where the whole sentence is omitted, sometimes the words are inserted, but *ad sanum intelle-ctum*, they are to be translated, not as they beare, but as in the Roman Church they ought to be understood.

<sup>a</sup> Ibid. *Ut sint quæ erant.*

Hec B. Am.

brofij verba,

quæ Berenga-

rius Catholicis

emjiciebat, ac-

curatè expla-

nantur à Guie-

mundo, l. 3. &

ab Algerio, l. 1.

27. Lanfran-

cus autem non

modo ea opti-

mè interpreta-

tur, sed etiam

addit in qui-

busdam codi-

cibus sic legi.

Si igitur tanta

vis est in ser-

mone Domini

scilicet, ut incipe-

rent esse quæ

non erant,

quanto magis

operatorius

est, ut quæ e-

rant, in aliud

commuta-

rent.

<sup>b</sup> So Lanfranc, videlicet: præcedens

vide in præceden-

The second instance is out of the imperfect worke upon Matthew homil. 11. where the Author writeth thus: *Si ergo hæc vasa sanctificata ad privatos usus transferre, sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continentur: quanto magis vasa corporis nostri, quæ sibi Deus ad habitaculum preparavit, non debemus locum dare Diabolo agendi in eis quod vult?* If therefore it be so dangerous a matter, to transferre unto private uses these holy vessels, in which the true Body of Christ is not, but the mystery of his Body is contained: how much more for the vessels of our bodie which God hath prepared for himselfe to dwell in, ought not we to give way unto the Divell, to doe in them what he pleaseth. Those wordes ( *in quibus non est verum corpus Christi, sed mysterium corporis ejus continentur: in which the true Body of Christ is not, but the mystery of his Body is contained* ) did threaten to cut the very throate of the Papist: seall presence (saith the most learned Answerer) & therefore in good policie they thought it fit to cut their throat first, for doing any further hurt. Whereupon, in the Editions of this worke, printed at Antwerpe apud Ioannem Steelsius, anno 1537. at Paris, apud Ioannem Roigny, anno 1543: and at Paris againe, apud Audoum Parvum, anno 1557. not one syllable of them is to bee seene,

<sup>c</sup> So the Roman Editions <sup>d</sup> So Hugo Cardi-

though

through extant in the auncienter editions; one whereof is as old as the yeare 1487<sup>d</sup>.

The substance of the Iesuites answer to excuse this clipping, is twofold. First from *Sixtus Senensis* who doth assestie, (as our Iesuite saith) that *some auncienter Coppies have not those words at all* c. But I would aske the Iesuite what *coppies* those are? whether manuscripts, or printed? if Manuscripts, where are they? why doth he not point them out? why doth he not direct us to them? if more auncient Popish printed *Coppies*, this doth but point them out for more ancient clippers: But the truth is *Sixtus Senensis* saith no such thing in the booke alledged<sup>e</sup>. And therefore (letting him passe) the Iesuite hopes to make sure worke by telling us, that this appeareth by the marginal note of that very copie which our Answerer citeth g. But the truth is there is no such marginall in the edition set out at *Antwerpe* anno 1537. by the first corrupter of the place *Iohannes Mabius*, as being conscious hee had never seene any such Coppie; yet in the fourth Tome of *Chrysostome* set out at *Paris* anno 1546. (which the Iesuite alledgeth not) there is this marginall annotation, *Hec in quibusdam exemplaribus desunt*: but what were those *quodam exemplaria*? Manuscripts? surely not, but the former printed one of *Mabius* his editions set out at *Antwerpe* anno 1537. and at *Paris* anno 1543. And is not this a prettie trick of legerdemaine, first to corrupt the Author in print; and then in after editions to cite those so corrupt impressions under the equivocall title of *quodam exemplaria*? Is not this a brave restoring of an Author to the auncient puritie of it's true and first reading? So that indeed any may see, that hee which followeth such guides must have the throate of his understanding cut with the knife of willfull blindness; but the most reverend Primate is too well experienced in these their practises to be intrapped by such cheates, or blinded with such wiles.

<sup>e</sup> See the most  
reverend the  
Lord Primate  
his Answer to  
the Iesuite's  
challenge pag.  
14.  
<sup>e</sup> Reply pag. 42

<sup>e</sup> *Sixtus Senens.*  
l. 4. bibl. Sancta

<sup>e</sup> Reply pag. 42



But if it be read with those words (saith the Iesuite) our Answerer himselfe cannot free it from manifest error, mention being made of the Vessels onely of Salomons Temple, which King Balthazar transferred to prophane uses, and therefore was punished with losse of life and Kingdome: and seeing that in those vessells neither the Body of Christ, nor yet the mysterie of his Body is contained, those words are not onely superfluous, but also erroneous and false h.

Opus imperf.  
in Marth. hom.  
113

Sixtus Senens.  
Bibl. Sanctali.  
3. Annot. 1.  
Author operis  
imperf. hom.  
11. alludere vi-  
detur ad hære-  
sim eorum, qui  
negant verum  
corpus Christi  
esse in Sacra-  
mento altaris,  
dum ait, Vasa  
sanctificata  
&c.

Indeede this Argument of the Iesuites is most erroneous and false; for this learned Author shewing us how to keepe our Vessels in Holynesse, presseth it first from the Vessels used in the Temple, *Si enim vasa sanctificata ad privatos usus transferre peccatum est, & periculum, sicut docet nos Balthazar, qui bibens in calicibus sacris, de regno depositus est & de vita.* For if it is a fume and dangerous to transferre unto private uses the sanctified vessels (to wit, those of the Iewes) as Balthazar doth teach us, who drinking in the holy vessels, lost both his Kingdome and his life. Then from the vessels used in the Church. *Si ergo haec vasa sanctificata ad privatos usus transferre, sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis Christi continetur: quanto magis vasa corporis nostri &c.* If therefore it be so dangerous a matter to transferre unto private uses these holy vessels (signifying & demonstrative that were used in the Church Christian, and in all probability were before his face) wherein the true Body of Christ is not, but the mystery of his Body is contained; How much more for the vessels of our body, which God hath prepared for himselfe to dwell in, ought wee not to give way unto the dwell to doe in them what hee pleaseth?

But (let the Vessels be what they will) in the judgment of his owne Sixtus Senensis, this Author doth here allude unto the Sacrament<sup>h</sup>, which is all that wee neede to require. And therefore the Iesuite hath little cause to sport,

sport, unlesse it be in his shame, it being evident, that hee that thrust out those words did canker fret and corrupt this place, and not restore it to the *ancient puritie*, as the Iesuite vainely labourereth to perswade.

After all these paines, the Iesuite conceiving hee hath not satisfied the Reader, closeth up all with an other answer (no doubt) without exception. *The truth is* (saith the Iesuite) *as Bellarmine rightly observeth that imperfect worke upon Matthew, though it goe commonly amongst the workes of Chrysostome, yet is it none of his* <sup>1</sup>.

Who saith it is? Was it urged by the most reverend the Lord Primate for *Chrysostome*? Here he contendeth to little purpose, his fight is but folly.

For (saith the Iesuite) *it aboundeth with errors &c. the which errors have bene sifted in by divers Hereticks* <sup>m</sup> &c.

But who were those *Hereticks*? what were their errors? were they not *Arians*, *Montanists*, *Manschees*, *Donatists*, *Pelagians* <sup>n</sup>? Had their Heresies any thing to doe with the question of the *Reall Presence*, or the controversies betwixt us?

Wherefore (the Iesuite concludeth) *I doe not see that any account ought to be made thereof at all* <sup>o</sup>.

A poore fetch, because in some particulars it hath bene abused by *Hereticks*, therefore it must be rejected in the whole? *Sixtus Senensis* approveth not this, for he acknowledgeth the worke *Wittie and learned, and worthy of a daylie Reader*, if it were first diligently purged frō those errors which he hath noted in his sixth booke. And *Bellarmino* although he thought it was either composed or corrupted by some *Hereticke* doth nevertheless confesse, it is a *learned booke*, and (contrary to the Iesuite,) *minime spernendus*, *no way to be despised* <sup>q</sup>. Whereby wee may see how great esteeme

<sup>1</sup> Reply pag. 41

<sup>2</sup> Reply ibid.

<sup>3</sup> Sixtus Senensis

Bibl. sandar. l.

4. In Matthæum extat innoti-

ti auctoris im-

perfectum o-

pus... varijs

Montani, Ma-

nichæi, Ari,

Donati, ac Pe-

lagij hæresibus

implicitum.

<sup>5</sup> Reply pag. 41

<sup>6</sup> Sixtus Senensis

ibid. Ego quod

addam, nihil

habeo nisi hoc,

ipsum opus di-

sertum & do-

ctum esse, ac

dignum quod

assidue legatur,

si tamen prius

diligentissime

expurgatum

fuerit ab ijs er-

roribus, quos in

exto libro in censuris super Matthæi expositionibus annotavimus. <sup>7</sup> Bellarmine de Scrip-  
tor. Ecclæs. Cujusunque sit opus, aut ab Hæretico aliquo Compositum fuit, aut ab  
Hæretico aliquo corruptum, quamvis aliqui libri sit doctus & minime sper-  
nendus.

the Iesuite hath of ancient Writers, and with what clippings his well-willers would put forth these learned monuments, if they might have their desire. For although *Bellarmino* thinketh it credible that this *Author* was a *Catholicke*, and his *booke* not to be despised, though it were

<sup>1</sup> Ibid. Proinde  
credibile est  
auctorem fuisse  
Catholicum,  
sed opus illius  
ab Ariano  
depravatum.  
<sup>2</sup> Sixus Senen-  
sis lib. annot. 16.  
<sup>3</sup> Ibid. annot.  
17.  
<sup>4</sup> Ibid. annot.  
18.

corrupted by auncient Hereticks, yet *Sixus Senensis* before he will give him this liberty, will have him purged not onely of the auncient heresies, that were, as the Iesuite speaketh, foisted into him, but of all those errors also which he hath noted in his *Censures upon the Expositors of Matthew*, as in his *fift homilie*, where he favours the *Lutherans* in the point of originall sinne: in the IX. where he overthrowes the freedome of humane will: in the XI<sup>th</sup>, XVII<sup>th</sup> and XIX<sup>th</sup>, where he denies the reall presence in the Sacrament of the Altar. But the Iesuite will have it altogether rejected, and no accompt to be made thereof at all; and yet it hath beene used as a Champion to fight the Christian cause by their greatest Divines, in their glosses, chaines, decrees of Popes, summes of Divinity, from the weight and worth of the worke, as cannot be denied by their owne. So that you may see the most learned Answerer hath brought this instance, not (as you vainely affirme) in derision of the blessed Sacrament; but to manifest your corrupting of the workes of antiquity, for your own advantage, without the authority of any auncient manuscript Copy whatsoever. Neither is the authority of this worke so contemptible (although the Iesuite may take libertie to slight antiquity) but that seeing it hath served the Popes turne, it may well serve ours also to cut

<sup>5</sup> Sixus Senen-  
sis Bibli. sanct. l. 1. c. 1.  
Junt ex opposi-  
to qui hoc ip-  
sum opus con-  
viciunt esse  
Chrysostomi,  
adducti non  
solum auctori-  
tate Apostoli-  
ce Ecclesie,

que publicè inter divinas laudes legit homilias ex his commentariis sub nomine Ioannis Chrysostomi, sed etiam permoti pondere & gravitate sententiarum & propositionum huius operis, quæ ad confirmationem Christianorum dogmatum, sub titulo, testimonio, & auctoritate Chrysostomi, inducuntur in glossis authenticis, quas vocant ordinarias, in Catenis Evangelicarum explanationum, in Decretis summorum Pontificum, & in sacris Theologicis magis nominis Theologorum;

the very presence of the Papists reall presence. And therefore you and your *Commilitones* (Mr *Malone*) that carry the maner of the beast in your fore-heads, may continue your blasphemies, and abuse the Scriptures as you have done his sacred ordinance of the blessed Sacrament, deriding the followers of his sacred institution: but howsoever you flatter your selves, *The right hand of the Lord will finde out those that hate him, and shall make them as a scorie* \* *Psalm 14.*  
*even in the time of his anger* \*. And howsoever your scarlet *Mistresse* saith in her heart, *I sit a Quene, and am no Widow, and shall see no sorrow*; Yet her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. \* *Rev. 18. 7.*

His third instance (saith the Iesuite) out of the same booke, concerning the sacrifice of the Body and Blood of I E S U S C H R I S T, put in for the sacrifice of Bread and Wine, is too too childish: for we indifferently allow of both those manner of speeches, as signifying one, and the same thing, & therefore the changing of those words could advantage us no more then it doth helpe our Answerer to prove what he intended, &c. <sup>2</sup> *Reply pag. 40*

Mr *Malone* hath an ill name for every thing that displeaseth him: This instance is too too childish, but as wise as himselfe thinke not so; For *Sixtus Senensis*, by those words which they have changed, judgeth this Author to deny the Body and Blood of Christ to be in the Sacrament of the Altar <sup>2</sup>, and would therefore have this place to be purged <sup>2</sup>. And will any deny the corrupter, that used this sleight of hand to bee of the same opinion? The Text then is corrupted, this is not denied, and therefore (notwithstanding the Iesuite falsely pretendeth the changing of those wordes doe not advantage them) the most reverend Primate hath proved what hee intended, to wit, that the Papistes have heereby so  
 multo ante finem, Eucharistiam appellat panem benedictum. \* *hom. 29.* scilicet in principio vocat sacrificium panis & vini. \* *Ideus libro 4.*

<sup>2</sup> *Sixtus Senens.*  
*Bibl. sancta l. 6.*  
*Annot. 21.* Au-  
 thor operis im-  
 perf. homilia 13  
 alludere vide-  
 tur ad hæresim  
 eorum, qui ne-  
 gant verum  
 Christi corpus  
 esse in Sacra-  
 mento Altaris,  
 dum ait, Vain  
 &c. Neq; ad  
 hæc sententia  
 abluat, cum  
 hom. 17. non

altered



altered the complexions of the auncient writers, that they appear not the same men they were. The Iesuite runs on in his examination.

Two instances more (saith he) in this matter doth our Answerer produce, still striving to surpasse himselfe more and more in vanitie; For besides that our question is concerning the writers of the first five ages, he commeth out with Fulbertus and Rabanus, whereof the later lived in the ninth age, the former in the eleventh; so farre is he ever from speaking to the purpose b.

\* Reply pag. 42

I see the Iesuite is wearie of his worke; he is not willing to have his owne arraigned of Forgery, and therefore excepts against these instances as not being to the purpose, in regard the question is concerning the writers of the first 500. yeeres c.

\* Reply pag. 42

In answer whereunto, we say; It is equall perfidiousnes to corrupt the authors of the middle age, as those of the first 500. Secondly, if they confesse guiltie in these, they deserve to be suspected in their impressions of the most auncient. Thirdly, *Augustine* is here corrupted, though it be in the writings of *Fulbertus*, and so both the auncient and middle aged Doctors suffer violence. Fourthly, let this be to the purpose or not, the Iesuite cannot excuse their corrupt handling of authors, and for corrupt ends, when as *Fulbertus* was published corruptly, *ad refutandas hereses huius temporis*. But taking them in order, the Iesuite telleth us, that, *In the former, for want of sounder matter* (when as the Answerers subject here is Popish corruptions) *he fiddles about a mistake of two words, which though he confesseth himselfe to have beene amended in the end, yet must needs (since is his distresse) serve him for an instance to prove that wee have corrupted the writings of the auncient d.*

\* Reply pag. 42

I am sure the Iesuite doth not like the Musicke hee learneeth it so wisely, but I may excuse him heerein; for the Papists were unwise that would otherwise commend

it. But whose mistake was this? *Dicit Hæreticus* in all probability could not be the Printers: here then was the error, he that set forth this booke, did not foresee, the words were *S. Augustines* and so easie to be detected. And whereas the publisher did afterwards put this among his *Errata*, he was much behoulding to his Adviser, that assured him, if those words remained, his fraud would be discovered. Now any may see, who is in distresse, he that forgeth for necessitie and correcteth for shame, or the most learned Answerer that hath found out and scorned the Cotener.

The Iesuite comes to the second; and exclames, that the Answerer makes, *much a doe about nothing*; as *Reply ibid.* if it were a matter of nothing to corrupt the auncient writers?

If the Reader will but observe the Iesuite, he shall finde him where he is most plunged and stiled to be most abundant in his rayling language, scorning and contemptible behaviour towards the Answerer. For what reason hath he to tearme this learned observation, a *dribling objection* worthy to be answered with *laughter*, builded only upon *surmises*, when he groanes under it, and all his struggling is not able to deliver him thence? See what he saith. *I say about a blanke, when with frivolous surmises he seekes to make his Reader beleeve, that the Monks of Weingart should have thrust somewhat out of Rabanus his penitentiall; but such dribling objections are worthy to bee answered with laughter.*

*Reply pag. 43*

What doe we finde heere but a rabble of words, that carry no weight at all? for they are not *frivolous surmises*, that are used against the *Monks of Weingart* nor *dribling objections* that are urged against you Mr. Malone. First if there be a blanke in *Rabanus* his penitentiall set forth by *Petrus Sturnius* as is not denyed; if *Sturnius* received a blanke Manuscript from the *Monks of Weingart*, as is likewise acknowledged: If Romanists may purge (or blanke)

manu-

See the most  
reverend the  
Lord Primate  
his Answer to  
the Iesuites  
challenge pag.  
17. 16. 17.

manuscripts, as *Paschasius* affirmeth, If the words blanked or purged out, make against the Popish carnall presence in the Sacrament, and for the cause of the Protestants, as the Iesuite, that can now with the Answerers helpe make up the blanke out of *Paschasius*, well knoweth, though hee will not acknowledge so much: How can hee with any modestie call it a *frivolous* *sarvisse*, that the *Monkes of Weingart* did thrust those words out of *Rabanus his Penitentiall*: and that a *drizzling objection*, a *pettie instance*, which convinceth the altering of the complexion of the *auncient*, by *fretting* (unlesse such rasures are not fretted) and *washing away* the *foundest* part of their *writings*.

For it is well knowne how that blanke, which hee observeth in the *Penitentiall* published by *Stewartus*, is to bee supplied out of *Paschasius Radbertus* whose *Doctrinc* (as it seemeth) was there alledged.

Repy pag. 43

I doubt not, that it is well knowne how that blanke should be filled up, now it is cleared to you by the most learned Answerer; yet I suppose you never learned it by your owne paines out of *Rabanus his penitentiall*.

The Iesuite tels us, if *Paschasius* were the first bringer in of the Carnal presence as our Answerer doth blindly avouch, without doubt, his saying could prejudice nothing our cause, and consequently it is a *fond imagination* to thinke that the *Monkes of Weingart* should have clipped his words for any advantage in the matter.

Repy pag. 43

Who doth thinke, *Paschasius* his assertion could prejudice your cause? It is the fretting of *Rabanus*, not *Paschasius* that the Answerer complaineth of: The words that declare *Paschasius* his Doctrinc in his, or your owne bookes, we give you leave to raze at pleasure, but to raze it in *Rabanus* where it is brought forth to receive a judgement, to undergoe a censure, this maketh I hope for the advantage of your cause. For doth

doth not your blanke and rasure hinder the Reader to see *Rabanus* in his words following [*cui errors quantum poruimus &c.*] to condemne the *Paschasian* and Popish doctrine and there I hope you gained by it, unlesse it were no losse for the most famous Doctor of his time, the most glorious *Barre of Germanie* & directly to pronounce your Doctrine erroneous?

But if our Answer will allow others to build upon surmises thus halfe as boldly as he presumeth to doe himselfe, and upon grounds farre more likely also, then he hath any: it may very well be thought, that *Rabanus Maurus* that famous Arch-bishop of *Mentz*, whose commentaries for the most part, are in the ordinarie glosse upon the Scripture, of so great request in the Church of God; who also, as it is well knowne, was never yet noted by any writer, before *Waldensis*, to have maintained any point contrary to the Catholicke faith of the then Roman Church &c.

I feare the Iesuites surmises wilbe according to the imagination that he hath had of his learned Answerers demonstratives, frivolous and vaine. But before we examine them, observe in these words, a false supposition that the Doctrine of the carnall presence was in *Rabanus* his time the generall received doctrine of the Roman Church. Secondly, a most untrue assertion, for before the *Waldenses*, *William of Malmesbury* reproached *Rabanus* as disputing against the doctrine of the carnall presence. which in all probability the Iesuite having the learned Answerers booke *De christianarum Ecclesiarum successione et statu*, in his hand could not be ignorant of, though here he wilfully dissemble the same. Now let us see what his *caca insonnia* his sleeping surmises will prove that are brought in with such untutts. First, because it is well knowne that *Rabanus Maurus* wrote one penitentiall worke before this, beside & free from all such error, & therefore it is not likely that he corruptioni, vel morbo, vel atati, vel secessui, vel postremo mori obnoxius

<sup>b</sup> *Baren*,  
rom. 10. 2.  
S. de Raban.  
Fulgentiss.  
mum Germani  
niz Gdus.

<sup>c</sup> Reply pag. 4.

<sup>d</sup> *Guil. Mai.*  
met. in pref.  
Epit. *Amalarij*  
de divinis officiis,  
ad fratrem *Robertum*, M. S.  
in B. bliothe.  
Colleg. Omnium  
Animarum  
Oxon. Admonitum te volo,  
ut unum ex his  
qui de talibus  
disputaverunt  
fugiendum scias,  
Rabanum  
nomine, qui in  
libro de officiis  
Ecclesiasticis  
dicit Sacra  
menta Altaris  
proficere ad sanguinem corporis  
pro hoc  
quod de Domini

*Bened.*



\* Reply pag 43 should write another \*.

Here is a wise surmise, a convincing reason, as if it were so unusual, that men should write twice of the same general subject, especially occasion being offered by the propounding of a new question, as it here fell out. For this penitentiall was written in answer to certaine particular questions propounded by *Bishop Heribaldus*, as the booke it selfe sheweth: whereunto you may adde the expresse testimony of *Sigebertus Genblacensis de illustr. Eccles. scriptor. cap. 90.* that saith *Rabanus* did write [ *de questionibus Canonum ad Heribaldum Episcopum librum unum, & ad Reginbaldum Coepiscopum de eadem re librum unum* ] one booke concerning the questions of the Canons to *Bishop Heribaldus*, and another booke concerning the same matter to *Reginold* his Colleague.

Secondly, many Authors (saith the Iesuite) as well Catholics as others, doe alledge that booke which *Paschasius* wrote *de Corpore Domini*, as if it had bene composed by *Rabanus*, whereby they declare that he was held to bee of the same minde with *Paschasius* in this point of the Eucharist \*.

\* Reply pag. 43

Heere is a surmise indeed, if this may moove a Iesuite, surely he will make *Hierome* a *Pelagian*, in regard many authors alledge the confession of faith and *Epistle ad Demetriadem* framed by *Pelagius*, as if they had bene composed by *Hierome*. This then is no ground to prove *Rabanus* to be of the same minde with *Paschasius*, and if without ground any held, as the Iesuite perfwadeth, he may know they held an error, induced therunto by the no cleane dealing of those that coyned false titles to those bookes. Now as if surmises had bene demonstratives, our Iesuite telleth us. *The Author then of this Penitentiall written to Heribaldus, was either some other Rabanus* &c. Heere we finde the Iesuite ignorant of that Author, upon whose writings he taketh upon him to be so acute a critick; for if he had read the Author himselfe, he would have thought of those words, which point out who he is, *Ego dum in Episcopatu*

\* Reply ibid.

*Moguntii*

*Moguntiensis indignus confitutus sum* &c. But how a Ie-<sup>s</sup> Cap. ult.  
suite of his undertaking could be ignorant of their owne  
Gratian his citing of this booke under the name of Ra-  
banus the Archbishop, wee can tell without sur-  
mise.

Secondly he saith, that his supposed Rabanus fell with  
Heribaldus into the Error called by Paschasius, and Alge-  
rus Stercoranistarum, who held that Christ in the Sacrament  
being hypostatically united unto the bread, and assuming it in-  
to one person with himselfe, was therefore subject to digestion  
and avoidance.

*Callida mendacia!* He saith in earnest, and there is  
but need; for Paschasius maketh no mention of the Ster-  
coranistæ. Secondly, Rabanus in his penitentiall holdeth  
the contrary.<sup>s</sup> Thirdly, it is an idle figment, that either  
this Rabanus, or Heribaldus, or those you tearme Sterco-  
ranistæ, did hold that Christ was hypostatically united to  
the bread. The Iesuite hath onely dreamed here, he giveth  
us not an Author. But all that hee hath yet said, will not  
serve the turne, and therefore hee would have us to be-  
lieve him, if no such other Rabanus there was, at least that  
Penitentiall, together with the libel written to Abbot Egilo, was  
made by some erring spirit or other, and to get the more credit  
fashioned upon Rabanus Maurus.

This we must believe upon the Iesuites teste, or reject  
it; for he bringeth us nothing to manifest the same: and  
further whereas hee saith, that Rabanus was farre enough  
from maintaining any such Error. Indeed as the Iesuite  
hath invented an error, and fathered the same upon the  
author of the Penitentiall, we easily confesse. For Rabanus  
was ever farre enough from maintaining, that the Body  
of Christ was subject to digestion, and avoidance; but that  
the Sacrament thereof was digested and turned into our  
substance, as other meates are, he taught indeed, and was  
condemned for the same by Gulielmus Malmesburiensis,  
and Thomas Waldensis.

Gratian. dist.  
30. cap. de his  
vero. Rabanus  
Archiepiscopus

\* Reply pag. 42  
Cap. 33. Ista  
sententia con-  
traria est sen-  
tentis Clemen-  
tis Papæ, & ali-  
orum multo-  
rum sanctorum  
Patrum, qui di-  
cunt corpus  
Domini non  
cum cæteris  
communibus  
cibus, per aqua-  
tuculos in seces-  
sum mitti.

Rabanus l. 1.  
de Instit. Cleri-  
corum cap. 37.

\* Reply pag. 43

\* Reply ibid.  
See Guil. Mal-  
mes, before ci-  
ted at the let-  
ter.

\* Tho. Wald-  
ensis, Doctri-  
nal. Prolog. ad  
Martinum Va-  
item tom. 2. de  
Sacramentis  
cap. 29. & 30.

Neither

Neither doth he with any truth prosecute his plea when that he tels us that *Bertram* and that supposed *Rabanus*, were as farre different in their opinions concerning the presence of *Christ* in the *Sacrament*, as *Bertram* and *Paschasius* himselfe: for the author of that Penitentiall erring with *Hieribaldus*, held that *Christ* was so really present in the sacrament that there was no figure at all, whereas *Bertram* made it but a sole figure, without any reall presence of *Christ* his body 2.

Reply pag 44

What doth the Iesuiste bring here but heapes of untruthes, some of which crosse and contradict himselfe; for the Author of the Penitentiall and the booke written to *Egilo* the Abbot of *Fulda*, under whom *Rabanus* had his education held the flat contrary to *Paschasius*, and maintained the very same thing that *Bertram* did, to wit, that the consecrated host was not the very bodie and blood of our Lord which was borne of the *Virgin Marie*, and in which our Lord suffered himselfe on the Crosse, and rose againe from the grave. This was taught the Iesuiste before by the most learned Answerer, neither is it long since, that he upon that evidence confessed, that this being the doctrine of *Paschasius* was resisted as erroneous by *Rabanus*. Besides where will you finde that *Bertram* made it, as you report a sole figure? That he made it a figure will not be denyed, but that he said it a sole figure, you give us no ground to beleive.

Reply pag 42

And now taking leave with *Rabanus*, whom the Iesuiste in the point of the *Sacrament* would make a Romanist against his will, he commeth to *Bertram* and demaundeth. Why may not *Claudius Sanctissimus*, and others more, be thought to guesse aright when they thinke that *Bertram* was truly a Roman Catholicke, free from that error contained in the booke supposedly dedicated unto the Emperour *Charles*, seeing that in prooff thereof, there be not wanting many presumptions stronger furre then those are, which are brought in by our Answerer to the contrary c.

Reply pag 44

What

What your presumptions will prove, shalbe examined, but the Answerer hath this advantage, that his evidences have already convinced the Divines of Down, to acknowledge this booke mentioned to be *Bertrams* indeede, though by *shifting* distinctions they labour (as you tearme it) to free him from error. And first of all he beginnes, that neither *Paschasius Radbertus* Who defended our Catholicke Doctrine at that time, nor yet any other Writer of those dayes, maketh any mention either of *Bertram*, or of any such erroneous opinion, as is attributed unto him in these booke.

Index expurg.  
Belig. pag. 5.

Reply pag 44

Here is a good beginning, for to justify *Sanctesini* his guesse, hee directly contradicteth that which hee layeth downe for a certaine ground. For first he saith, that about the time of *Charles the Great*, and *Charles the Bald*, this booke came forth that was assigned to *Bertram*, and whereunto *Paschasius* did answer. He thinks it indeede to be credible, that the booke came then abroad without any name, and that afterwards to gaine the more credite, *Bertrams* name was added: so that there is no question, but the booke was at that time, and the doctrine therein opposed by *Paschasius* that wrote against the same. But whether any mention was made of *Bertram*, it matters not: for would you be so wise as to gather from thence, that therefore there was no such man at that time, when you confesse his person, though you deny this booke to be any of his?

Sanctes. Re-  
pet. 2. cap. 14.  
Cum Paschasius  
Corbeiensis,  
qui etiam illo  
seculo vixit, su-  
um scriptum  
opponat cor-  
ruptelis libri,  
qui Bertramo

Secondly, the opinion against which *Paschasius* disputed, was that onely of *Heribaldus*, which our Protestants themselves confesse to be no other then a most grosse error.

datur, ut ex col-  
latione notum  
fiet, preculda-  
bio Bertrami  
uomini non pe-

percisser, ne quis tanti viri autoritate falleretur. -- Itaque certum est, ornam tum dis-  
putationem de transubstantiatione, ac corporis Christi in Eucharistia veritate, & verbis  
institutionis circa secundum Carolum magni, & Caroli Calvi, quemadmodum cer-  
nuntur ex Rabano Mauro, & Paschasio Corbeensi, & cum exisse librum,  
quem nunc Bertramo assignant, tunc Paschasius respondit.

Reply



Here the Iesuite speaks whetstones; For *Paschasius* doth not dispute against that opinion, either orally, or principally, but toucheth it incidently: Neither can the Iesuite shew that *Heribaldus* himselfe ever held any such opinion.

Thirdly, the said *Paschasius* doth testifie, that in his time no man was found, who did publickly maintaine any such error, contrary to that Catholicke Doctrine, which hee with the whole Church professed and defended, which surely hee would not have said if any such booke had beene written by *Bertram*; for that booke must needs have beene much talked of, and the Author very publick, seeing that hee wrote it at the Emperors request, and also dedicated the same unto his Majestie.

Reply *ibid.*

Here is a grosse mistake: For if this booke of *Bertram* was written at the request of the Emperour [*Carolus Calvus*] who obtained not the Empire untill anno 875. Is it not dreaming to take it as a matter granted, that we suppose the booke of *Bertram* to have been published when *Paschasius* wrote his, who died in the yeare 851? Secondly, here is a notorious untruth: For *Paschasius* doth testifie no such thing, but the contrary; for in the beginning of his Epistle, *De corpore & sanguine Domini, ad Frudegardum*, he thus propoundeth the question. *Quæ de re ex qua MVELTI dubitant.* You desire resolution in a matter whereof MANY doubt. Besides, the Iesuite, as conscious of his deceipt, doth not here tell us where *Paschasius* testifieth any such thing.

Fourthly, it is well knowne, that the Church of Rome, with all Christian Churches adhering unto her at that time, did professe the same doctrine concerning the Reall presence, which *Paschasius* then layd downe, and which to this day shee haile alwayes believed. Is it likely then, that such a booke being written even by the Emperors appointment, not one man in all the world should be found to answer the same, and to gainsay that Author, and his opinion, so repugnant to that which

was publickely and generally maintained.

It is ill presumed; for at this time, this was no Doctrine of the Church of Rome, neither received or decreed for such, it being shewed before, that the most learned men then living, resisted and opposed the same. And *Bellarmino* himselfe supposing (as the Iesuite doth) erroneously, and without ground, that *Bertram* wrote before *Paschasius*, doth thereupon conceive *Paschasius* his booke to have beene purposely written against *Bertram*.

Fifthly, when *Berengarius* some 200. yeares after *Bertram*, bred that uproare which is knowne, by bringing in the same opinion, with that which is fathered upon *Bertram*, when there was so much writing and disputing against *Berengarius* his sentence, and for it, how came it to passe that there was not as much as mention once made of this supposed booke, whose authoritie surely might have done good service unto the part of *Berengarius*, and would doubtlesse have beene produced by them, if then it had any being at all?

Here is an irresistable demand, this surely will cleare the point! But the Iesuite must consider, that he ought to lay before us all those bookes, that they have extinguished concerning the cause of *Berengarius*, before hee can expect our answer to his Demand; for otherwise how can he make it appeare unto us, that there was not so much as mention once made of this supposed booke? Further we may observe here, that this point of carnall presence was but disputable, & no matter of faith in *Berengarius* his time, when there was so much writing and disputing against *Berengarius* his sentence, and FOR it, although the Iesuite would have had it 200. yeares before to have beene well knowne, that the Church of Rome with all Christian Churches adhering unto her at that time, did professe the same doctrine concerning the real presence, which *Paschasius* then layed downe.

To this profound silence (saith the Iesuite) let us add what *Guizmundus* writing against *Berengarius* doth testifie.

\* *Bellarmino* de Sacram. Euche-  
l. 1. c. 1. Tertius  
fuit *Bertramus*,  
tempore Caro-  
li Crassi, circa  
annum Domini  
DCCCXXXV  
cujus liber ad-  
huc extat. Is  
nursum in con-  
roversiam vo-  
care cepit, an  
esset verè in  
Eucharistia il-  
lud ipsum cor-  
pus Domini,  
quod de Virgi-  
ne natum erat.  
Confutavit  
hunc errorem  
doctissime *Pas-  
chasius Abbas  
Corbiciensis*,  
quillo ipso  
tempore floruit.

Reply pag. 48

*It is most notorious (saith he) that untill Berengarius at this time beganne to rage, no such madnes was ever heard of any where. Addemoreover that S. Thomas of Aquin, and the rest of the Schoolemen doe agree all in laying downe Berengarius for the first Author of that heresie which denyeth the real presence of Christ in the Sacrament, without as much as once*

*dreaming of Bertramg.*

The Iesuite here bringeth the grosse absurdities of their owne writers to approve him in those things which he hath layde downe. For who can iustifie either *Gustmundus Aquinas* or the rest of the *schoolemen* in laying downe *Berengarius* for the first that denyed the carnall presence of Christ in the Sacrament, when that very *Councell* which condemned *Berengarius* condemned also the booke of *Iohannes Scotus de Eucharistia*<sup>h</sup>, which assisted him in the defence of his doctrine, it being plaine that he ever extolled this booke and condemned the other of *Paschasius*<sup>i</sup>, which maintained your *Roman* doctrine? And this is so evident and apparant a truth, that without extreame impudencie it cannot be denyed, being acknowledged by *Bellarmino* himselfe<sup>k</sup>. So that they are but Dreamers that agreed in laying downe *Berengarius* for the first Author of that Heresie.

Neither dare the Iesuite take upon him to answer that treatise which our Answerer found in the librarie of *S. Robert Cotton* but by casting it of and disregarding it; for that would quickly have casheered this foolish conceite that *Berengarius* was the first that denyed their carnall

<sup>h</sup> Concil. Ver-  
cellense: tom 3  
apud Binnium.  
In qua in audi-  
entia omnium,  
qui de diversis  
huius mundi  
partibus illuc  
convenerant  
Iohannis Scoti  
liber de Eu-  
charistia lectus  
est ac damna-  
tus: sententia  
tua exposita ac  
damnata.

<sup>i</sup> Concil. Ro-  
man: ibid In-  
tellecto quod  
Ioannem Sco-  
tum extolleret,  
Paschasium  
damnares,  
communide  
Eucharistia fi-  
dei adversa senties: promulgata est in te damnationis sententia. <sup>k</sup> Bellarm. de Eueh: l. 1.  
c. 1. Primi, qui veritatem corporis Domini in Eucharistia in questionem vocarunt, fuerunt  
Icomomachi, post annum Domini DCC. .... Hi enim... dicebant unicam esse inagi-  
nem, Christi ab ipso Christo institutam, nimirum panem & vinum, in Eucharistia, que  
representant Christi corpus, & sanguinem, .... Secundus auctor huius erroris fuit  
Iohannis Scotus. .... qui tempore Caroli magni circa annum Domini DCCC.  
scripsit: Is enim primus in Ecclesia Launa de hac re dubie scribere cepit, cuius  
librum de Eucharistia damnatum fuisse in Concilio Vercellensi, testatur Lauran-  
tus &c.

presence

presence in the sacrament; in regard it is manifest thereby that *Rabanus* and *Ratramnus* ( who is the same with *Bertram* ) the one in his Epistle to *Abbot Egilo*, the other in a booke that he made to *King Charles* argued largely (against *Paschasius* ) saying that it is another kind of flesh; and therefore hee is vaine when hee thinketh, that in reason hee ought to be excused from regarding the said treatise, untill such time as we have proved the antiquitie thereof, seeing this is acknowledged already by *Possevine* his brother Iesuite, and also that it is the same with that, which is to be sene in the *Iesuit's Colledge at Louan*: which the Iesuite might have knowne by comparing them together if he had not conceived it an easier taile, to cast off, then to answer this testimonie.

Further the Iesuite would have proved that the said treatise at *Louan* is blindly fathered upon *Berengarius*, whereof I trow (saith he) he will give us leave to doubt, seeing elsewhere he is bold to father it se himselfe: for will he confesse that hee did it blindly also?

Reply pag. 83

Whether it is blindly (by *Possevine*) fathered upon *Berengarius*, or no, neither helps, nor hurts the cause; yet the Iesuite might have found it true, had he not beene lazie, if hee would have taken but a little paines to have sought the truth, as hee did a long and dangerous journey to corrupt it; especially when hee was in *Flanders* not farre from the Coppie. Neither doth it any thing at all reproach this most learned Answerer that hee following the Iesuite *Possevine* fathered it to himselfe, for who knowes not that Iesuites will deceive all that beleive them? But the Iesuite may observe that he is not blinde, that hath a vaile cast before his eyes: It is rather an argument that he hath eyes, that can see to cast it off. True then it is, that he pointed in that place as directed by *Possevine*, whom afterwards, (having gotten a transcript from the Iesuit's colledge at *Louan*) he found to have bene blindly mistaken & therefore rejected him: So that all that the Iesuit hath obtained



here is, that this most reverend Lord, did not see aright whilst hee viewed the Manuscript with a Iesuites eyes; but putting off those false spectacles, hee easily discerned the truth, whilst he used his owne; and viewed the transcript.

Now after all these notorious over-sights & falsehoods, he draweth on to conclusion. *Seeing then we finde so little, or no knowledge at all to have bene of this said booke attributed to Bertram, untill Oecolampadius ( a prime Preacher of the sacramentarie error in these later times ) did publish the same at Basill, why may it not be well thought, that the said Oecolampadius was Author of the Worke himselfe, and that to cloke his fraud, and to winne the credite of antiquity to his error, he framed a Dedicatorie to the Emperour Charles, as to him who had spokene the same?*

Reply pag. 45

Here the Iesuit would say something, if he could mouthe it; and first he would have us believe, that this is the work of Oecolampadius; but herein he suspects himselfe & justly; for this booke was printed at Cullen, anno 1532. Now if the Iesuite cannot shew us an edition (as here hee hath not,) before that printed at Basill, wee may justly suspect, that Oecolampadius did not so much as ever see that book in regard he died anno 1531. Secondly, this booke is acknowledged by your Sanctesius, to have bene written many ages before Oecolampadius saw the light, and therefore (it being a matter beyond all exception true) your owne thinke it fit to extenuate and excuse Bertram, as they have done the errors of other auncient Authors, although some (making no question that the booke was Bertrams) would have it altogether remooved out of the way. Thirdly, the *Puteani fratres* in Paris have there a Copie of *Rairantius* or Bertram *De corpore Domini*, which to have bene no Manuscript of Oecolampadius, the Iesuite I hope will grant us. So that hee and his fellow-labourers (that be the greatest intelligencers abroad, and would be ashamed to bee ignorant of any of the particulars) may

\*Ind. expurg.  
Hispan. Card.  
Quirrog. edit.  
Madridi, ann.  
1584. (in fine  
literæ \*) Dele-  
atur tota Epi-  
stola Vdatri-  
Episcopi Au-  
gustani, de cor-  
poratu Cleri.  
Item totus li-  
ber Bertrami  
Presbyteri, de  
corpore & san-  
guine Domini,  
penitus austra-  
tur.

black

blush if they have any modest colour left in them, to runne (as here they have done) unto such desperate shifts.

But (saith the Iesuite) if any one had rather say, that *Bertram* indeed, at the Emperors motion, wrote a booke concerning the blessed Sacrament, why may he not also say, that *Bertram* maintained our Catholicke doctrine; in this point, against *Heribaldus* and the rest of the *Stercoranists*. Reply pag 45

This may assure us, that the Iesuite cannot tell well what he hath to say; the truth he pretends to enquire after, and yet he would faine cast out any evasion to cloude the same. Are not the *Manuscript Copies* witnesses sufficient to itop your mouths? If impudencie will not bee satisfied upon so convincing proofes; the Iesuite may know that *Bertram* hath taught the same doctrine in other bookes also, vizt *De nativitate Christi*, which is to be sene in the libraries of the Cathedrall Church of *Salisbury*, and *Bennet Colledge* at *Cambridge*. And therefore all his shifts are vanity, while he endeavoureth to perswade, that *Bertram* maintained their Catholicke Doctrine in this point against *Heribaldus* and the *Stercoranists*, when as he opposed (as hath beene formerly manifested) the Doctrine which *Paschasius* taught, and the *Roman Church* doth now adhere unto. And it is a trifling inconsequent of the Iesuites, to insinuate, that because *Bertram* did not write against *Paschasius* (which is false) therefore he did not oppose the corrupt doctrine, that hee (in effect) first published to the Church. But the strength of the Iesuites conjecture consisteth in this, that *Bertram* lived under the government of *Paschasius* in his *Monasterie* of *Corbey* in *Picardie*. Which indeed the Iesuite may say, but will never be able to prove, how confidently soever he publisheth the same. For *Paschasius* died in the yeare

P. Bellam: de  
Script: Ecclesi  
(in Paschasio  
Ratberto)

Hic auctor pri-  
mus fuit, qui serio, & copiose scripsit de veritate corporis, & sanguinis Domini &c.  
Reply pag 45.

By r. when as *Charles*, to whom *Bertram* wrote, was not made Emperour before the yeare 875. So that *Bertram* might well have beene a *Monke at Corbey*, and yet not have lived under the Government of *Paschasius*. By all which it appeareth that the Iesuite hath beslabbered *O Ecclampadius* with an untruth, who for any thing the Iesuite hath produced, did neither publish the worke, nor promised (as he saith) to publish it sincerely in its owne colour. And now he thinks that he hath said sufficient to excuse the Censurers of *Doway*, or any other that should endeavour to cleanse away such errors, as have beene by the enemies of truth fistled either into that, or into any other the like  
 Reply pag 45 worke.

Ind. Expurg.  
 Belg. pag. 5.  
 Quam igitur  
 in Catholicis  
 veteribus alijs,  
 &c.

But the Censurers of *Doway* did not thinke these to bee such Errors as have beene fistled into that worke by the enemies of the truth. Those errors which they endeavour to cleanse away, are such as are found in the true olde *Catholicke Writers*. Nay, how could it bee that *Heretickes* (as these Antichristianaries call us) should cry out that you burne and forbid such antiquity as maketh for you, if *Bertrams* booke at the publishing thereof had beene beslabbered by *O Ecclampadius*, and they onely had cleansed it of these things? The Iesuite must then confesse (unlesse he haue better to pleade for himselfe then hee hath produced) that neither Fathers nor Antiquity shall controule him or his, whilst by extenuation, excuse, inventing devices, denying or faigning they can avoyde the same.

But all his hope is (though this be graunted) that hee will stop our mouthes by recrimination. *I will take some pains* (saith he) *to try whether we may not finde more easily such like corruption and washing of antiquity amongst his followers, as he would fasten upon us*.

Reply pag 46  
 2 Seph 3:53

*Nescivit iniquis confusionem* \*. Whilst a wicked man can speake, hee will not blush, otherwise the Iesuit would not have instanced so vainly, as he here hath done. For first, two of his instances are nothing to the purpose, in regard he

he cannot produce any Father that either *Willot* or the *A-*  
*polo*gists set forth, & therefore they could not *fret, wash or*  
*corrupt the monuments of the Ancients*, which they never  
 published. Yet Mr *Malone* cannot be ignorant, that privat  
 men in defending their opinions, doe many times inter-  
 pret the Scriptures and Fathers, contrary to their Adver-  
 saries thoughts, against whom they use them, so that their  
 Adversaries, with passion are many times provoked to  
 take notice of some things, which they conceive to bee  
 not clearly carried; and thereupon take occasion to chal-  
 lenge them of misalledging, corrupting, abusing, detra-  
 cting &c. This we finde is done amongst our selves; as in  
 the Controversies amongst your owne, the like is not  
 wanting. Onely here is the difference, that we bowaye  
 these passionat escapes, & could wish that men were more  
 tempered with Charity; You justify your owne, and tell  
 us that your Church *graueth free liberty to all Catholicke*  
*Doctors to expound as well the Scriptures, as the Fathers for*  
*the upholding of that part which themselves doe thinke to bee*  
*most probable*.

For the objection from Mr *Rogers*, true it is, that he was  
 deceived in taking that booke for *Augustines*, when in all  
 probability it was written by some Author of a *School-*  
*mans* age, for *Riming Meditations* were not in date in *S-*  
*Augustines* time, as we may gather from *Sixtus Senensis* x.  
 For could that practice (if it had beene so ancient) have  
 beene *conserued & exploded by all learned men* in the late  
 learned ages, as *inept, superstitious & ridiculous*? I perswade  
 my selfe, Antiquity would have had a greater reverence  
 and better esteeme.

Payva cit. ibid. Minime verum est communi veteris Ecclesie sententia illam repug-  
 nare cum praesertim à multis videam Sanctorum Patrum testimonijs à quibusdam oppug-  
 nari, quae partim sunt depravata, partim nihil ad rem faciunt. \* Reply scilicet, xi. \* *Six-*  
*tus Senen.* Bibl. sancti. l. 3. Scholastici cum desiderarent homines sui saeculi rhythmos deditos,  
 ad studia sacrarum literarum allicere, accepta hinc occasione, excogitarunt & ipsi novam  
 Metricae artis rationem. \* Ibid. Non me latet, Scholasticorum Poëticae n. ab omnibus  
 eruditioribus conseruari, & prorsus explodi, tanquam ineptam, & superstitiosam, & rursu dignam

New



Now in regard this Author was diligent in the reading of *Augustine*, ( of whom he hath made good use. ) in all probability he gave it the name it beares, and yet he mixed many corruptions of his owne therewith . Secondly suppose the booke be *Augustines* , yet consider that *M. Rogers* doth not put forth the same to deceive, for the Iesuite acknowledgeth that he declares in his *Epistle Dedicatory*, what is omitted in the booke; so that what he hath done, is no more in effect, but a centure, such as *Sixus Senensis* hath used and others. Thirdly, the booke that hee published was for popular use , and therefore he thought it not requisite to suffer those things which he distasted should remaine in the text, where conveniently he could not advertise the Reader , but placed them in the *Epistle Dedicatory*, where he hath shewed what he conceived of them. Wherefore this, as it is the last, so it is the Iesuites worst defence, whereby, to excuse themselves, hee would make *Israell* to sinne.

## SECT: VII.

2 Reply pag. 48



Ere the Iesuite considers. How vainely our Answerer accepteth of the Fathers judgement againe 2, and in the first place most unwisely playeth the Orator. Notwithstanding all that our Answerer hath said hether to, playing ( as it were ) fast and loose, and by a doubtfull revgiverſation keeping off, and on, with the Fathers, at last ashamed of his inconstancie herein , he proclaimeth valorously his finall resolution in these words. That you may see how confident we are in the goodnes of our cause, we will not now stand upon our right, nor refuse to enter with you into this field, but give you leave for this time, both to be Challenger, and the appointer of your owne weapons b.

2 Reply pag. 48

If the Iesuite had any modestie, he would not play the childe so vainly as here he doth: for where doth the most reverend the Lord Primate play fast and loose? Out of which of his words will he finde his doubtfull tergiversation? where is his inconstancy that maketh him ashamed? These flashes at the best are but straynes of Vanity.

The most learned Answerer hath shewed the Iesuite out of *Tertulian*, the meanes to finde out the truth; *Their very doctrine is selfe, being compared with the Apostolicke by the diversitie and contrarietie thereof*, (saith that auncient Father) will pronounce, that it had for author, neither any Apostle, nor any man Apostolicall<sup>c</sup>. The Iesuite boasteth, if the Fathers authoritie will not suffice, hee will produce good and certaine grounds out of the sacred Scriptures &. The most learned Answerer tels him, if he would change his order, and give the sacred Scriptures the precedency: he should therein doe more right to God the author of them, who well deserveth to have audience in the first place: and withall ease both himselfe and us of a needlesse labour, in seeking any further authoritie to compose our differences. And thereupon as *St Augustine* the Donatists, so this most reverend Lord, provoketh Papists, Let humane writings be removed, let Gods voyce sound. Produce but one cleare testimonie of the sacred Scripture for the Popes part, and it shall suffice: alledge what authoritie you list, without Scripture and it cannot suffice<sup>c</sup>. And in the same page he further expresseth himselfe. And this we say, not as if we feared that these men were able to produce better proofes out of the writings of the Fathers, for the part of the Pope, then we can doe for the Catholicke cause (when we come to joine in the particulars they shall finde it farre otherwise:) but partly to bring the matter unto a shorter tryal, partly to give the word of God his due, & to declare what that rocke is upon which alone we build our faith, even the foundation of the Apostles and Prophets\*, from which no feight that they can devise, shall ever drawe us. Here also in the place alledged he shewes, that although, by reason of  
their

<sup>c</sup> See the Answer to the Iesuites Challenge pag. 7.  
<sup>d</sup> See the Iesuites Challenge

<sup>c</sup> Answer to the Iesuites Challenge pag. 10.

\* Ephes 2.20.

In his Answer to the  
Iesuites Challenge pag 90:

their corrupt dealing with antiquitie it is high time for us to listen unto the advice of Vincentius Lirinensis, and not be so forward to commit the tryall of our controversies to the writings of the Fathers, who have had the ill hap to fall unto such hucksters handling. Yet that you may see, (saith the most reverend Primate) how confident we are in the goodnes of our cause: we will not now stand upon our right, nor refuse to enter with you into this field, but give you leave for this time both to be the Challenger, and the appointer of your owne weapons.

Now let all men judge whether there can bee a more plaine expression, without fast and loose, without tergiversation, without inconstancie; when as the most learned Answerer adhereth with the auncient Fathers to the true and absolute rule, the sacred Scriptures, and yet to satisfie the Iesuite, is willing to try our faith, according to the rule proposed by the Iesuit himselfe; not that our doctrine had no other foundation or testimony besides the Fathers but that the Iesuites vaine pretences of Antiquitie might be detected and made knowne, and that the world might see, that their Doctrine and Church is not to bee justified by the testimonies of either God, or man, unlesse it bee that Man of sinne, who in this cause would bee both party and Iudge, and in matters which hee calleth faith would have his determinations to be received without dispute.

The Iesuite proceeds.

Although we have already shewen how little right, you have to stand uppon in this case, yet such thanks, as this your courtesie doth deserve, wee willingly re-

Reply pag: 48

*Palmarium Facinus*. What have you shewen but your shame? You have declared your distast of Scriptures; and if the Fathers would performe the worke you expect from them, why doe you muster in their ranke such hired Souldiers, Epistles, Canons, Bookes, sworne with forged titles, corrupted, depraved, that they might deceive, but that

that *gladiatorio animo*, although neither God, nor good men will plead for you, yet you will not leave to plead for your selves?

*Wee have heard you say ere while, (saith the Iesuite) that we have had opportunisie enough of time, and place, to falsifie the Fathers writings; and to teach them the learning, and tongue of the Chaldeans: and that we have performed it so well, by clipping, washing, cankering &c. that thereby their complexions being altered, they appeare not to be the same men they were b.*

<sup>b</sup> Reply pag. 48

And where I pray you doth the most learned Answerer unlay it? O but if this be true (saith the Iesuite) how can the goodnes of your cause be proved by them? if not true, what satisfaction can you make us, for your uncharitable slanders? If the Fathers bee corrupted, how dare you enter into this Field? if not corrupted, why did you charge us wrongfullie i?

<sup>i</sup> Reply ibid

If the most learned Answerer had not detected your frauds, you had never beene charged by him with those crimes. If your clipping, washing, cankering, had not beene espied; or if he had bene so credulous, as to have beleived all your impostors, that you can stile Fathers or Councils, then might you justly have demaunded, *How could the goodnes of his cause bee proved by them?* But whenas you dare not trust God in his owne meaning, nor the true ancient Fathers, or lawfull decrees of Councils, without the assistance of your bastard authors, to helpe in time of necessity, this gives him ground sufficient to justifie our cause, that hath no need of such treacheries, and to detect yours, even they being Iudges, whom you appeale unto. For in the point to bee handled afterwards, whether *Peters* Primacie did descend to all succeeding Bishops of Rome, what testimony bringeth the Iesuit, but *Arabick canons of the Nicene Councell* proved to be according to the title by an experiment from the *mountaines of S. Thomas 1605. k.* and confirmed by an epistle of *Athanasius to Pope Marke 1.* Here is one Counterfeit brought to justifie another.

<sup>k</sup> Reply pag. 56

<sup>l</sup> Reply pag. 57

and



and all for the counterfeite authoritie of the *Roman Bishop*.

This your corrupting of antiquitie would have hindered us, if the same had not beene detected, but this most reverend Lord can discern betwixt the right hand and the left, and point you out those witnesses that you onely dare commit your selves unto. The *Councell of Nice* was corrupted by the Pope for to magnifie his Chaire and see and to make the *African* Fathers beleive that he had that, by positive law, which now they challenge by divine right; but did these Fathers trust the corrupters? No, they sent for the true coppie, and then left the pretenders. May not this be done in the like manner by the most learned Answerer? True it is, that *Gibeonites* with their pretences of antiquitie and outward *mustines* may sometime deceive a *Ioshua*, yet we doubt not, but time and experience may reveale the fraud: *Iacob* was deceived by *Laban*, but it was in the night; Day declared who deceived him. Whilst the world was no further learned then the Pope infallible, what excellent testimonies were there for the Papall triple? but when the Sunne, the sacred Scripture did burst forth of those libraries wherein it was ecclipted, and the most lucide starres, the auncient Fathers, waited upon that originall light; then many of these poore meteors and fained appearances were quickly obscured and despised of some of your owne: So that your *Dilemma* proves but a childish florish. For although it is most true that you have done as much as you durst to pretend Fathers, make Fathers, detract from Fathers, adde to Fathers, forging, clipping, washing, cankering them, yet these things being detected and casheered, the Fathers are restored to their authoritie they formerly had, although they are not thought fit to bee used as a rule against those Hereticks, that have not spared in this manner to abuse their writings.

Again (saith the Iesuite) you have given us flatlie cause to understand, that the Scripture was the rocke, upon which a

stone you build your faith, and from which no sleight that wee could devise should ever drawe you, and therefore you bade us to our face, alledge what authoritie we list without Scripture, and it could not suffice. How is the winde now changed? how come you now to falsifie this your former resolution?

— Reply pag 49

Did ever any Iesuite trifle in this manner and speake more inconsequent? The Scripture is the rocke upon which alone he will build his faith, no authoritie can suffice without Scripture, therefore the winde is changed, hee falsifies his former resolution? Doth not this rationall deserve to censure others for false Logicke that pleads with such a shape of reason himselfe?

The Iesuite promised in his Challenge to produce good and certaine grounds out of the sacred Scriptures, if the Fathers authoritie will not suffice: Did he cast off their rock of Fathers because he promised Scriptures? I thinke hee will not acknowledge it, and why should he vainely heere dreame that the Scriptures are rejected by the most reverend the Lord Primate, when to stoppe the Iesuites boasting out of a well grounded confidence in the goodness of his cause, he will not in this place stand upon his right.

Besides, let the Iesuite shew me the generall consent of Fathers in a matter of faith without the Scriptures, if hee be able. If he cannot, his thoughts are confuted, when hee dreamed of their authoritie without Scripture: if hee say he will, let him produce them, for surely it is hard to bee beleived.

Furthermore, when the Lawyers urge *Constantines donation* for Papall possession, I aske the Iesuite, upon what authoritie he would build his title, whether upon the donation it selfe, or the Lawyers interpreting it? If the Donation be sufficient, why not the Scriptures? If the interpreters must be added, yet this is not to take away the power of the Charter; Nay, if they be added as a necessary testimonie, the Charter were nothing without the Lawyers.

What followeth in the Iesuite hath received Answer

in

in the fifth Section, only here he will not be perswaded, *that* *he chooseth his owne weapons*; but let the Reader judge, for *babbling* in his judgment is but *babbling*, it is no other then *fencing* to fight with Scriptures, and to appeal to *sole Scripture*, is but to agree with *ancient Heretickes*. So that Scriptures are none of his armorie, and if the Fathers bee rejected also, what remaineth further, but *ipse dixit*, assisted with pretended miracles, lying wonders. But let them be whole weapons they will, Hee telleth us that hee will use them, and the first encounter shalbe concerning the dignity and prebeminence of the Church of Rome.

2 Reply ibid.

Indeed this is that fruitfull article of Faith, that hath got all the new articles of the new *Romane Creed*. This is the breast that nourisheth them, that gives them strength. The occasion wherefore he beginnes here, is, for as much as our Answerer taketh his first exception against him, for *styling* all the *ancient Doctors and martyrs of the Church* *universal*, with the name of the *Saints and Fathers of the Primitive Church of Rome*, though he alledgeth hee *earn no more against me* (saith the Jesuite) but this one bare *Interrogatorie* out of *Albertus Pighius*: *Who did ever yet by the Roman*

2 Reply pag 49 *Church, understand the universal Church?*

What needes further prooffe? If neither the whole *Roman Church*, neither your whole *Roman world* in the judgment of *Albertus Pighius*, did ever take the *Romane Church*, for the *Church Universal*, is not this enough to lash the Jesuite, for confounding *Verbum & Orbem*, and mingling *Heaven and earth together*? But he will take of *Pighius* by a Distinction.

If (saith he) the *Roman Church* be taken, as it comprehendeth onely that *Cicargie*, which maketh but one particular *Bishoprick & Dioces* in the cite of *Rome*, abstracting from that relation which it hath unto all other *Christian Churches*, as the head unto the members, then I say with *Pighius* (who speaketh of it onely in this sense) that no man ever, by the *Church of Rome*, did understand the *Universal Church*. But if it be taken

taken, as it is, the Mosher Church begonne in S. Peter under Christ, and miraculously continued (those of each one of the rest of the Apostles sayling) by due succession of lawfull Bishops, having a relation to all other Christian Churches, as the head to the members; then doe I say, that it may rightly be called with the name of the Univerfall Church. And that all other Churches are to be accounted Catholick no further, then they be linked in a subordinate obeyſance therunto.

Here are many prettie things; By this meanes the Church of Rome the Mosher, must bee borne after the daughter; for many particular Churches had birth before Rome was a Church, or the Roman Inhabitants received the Faith of Christ. Secondly, that the Catholicke Church must be in a subordinate obeyſance to the Church of Rome, before there was any Church there. Besides, the Catholick Church was never enclosed in any other place but the world, never restrained to any other habitation: To chaine it to any head out of Heaven, or to confine it to any particular place on Earth were to make it schismaticall. This Church concludes all Saints: Noah's Arke was heere a Temple; Christ delighted with this Church (as in the Canticles) before Rome was Rome, or a Pontifex governed therein; Some are in Heaven that never yeilded obedience to this Church, or heard of Rome: And it is more then probable, some are in hell, that were tearmed Holiness it selfe whilst they remained in this Catholick here.

But what the Iesuite hath to make this Roman Church the Catholicke and mosher of all other Churches, in the next Section we shall examine.

Q

SECT. VIII.



## SECT: VIII.



His Iesuite after hee hath obtained from the most learned *Primate* (*ex gratia*) *libertie* in his owne challenge to chuse his owne weapon, would first use it to prove, that *The Auncient Fathers of the first Ages acknowledged the Roman Church to bee the*  
 Reply pag 40 *head of all other Churches*;

I had thought the *Pope* had beene the *Head*, and that all other Churches had held the *Catholicke Faith* of him *in capite*, but I perceive, the *Romane Church* is now presumed from the Ancients to have had this title.

Yet I thinke it will scarce be found, what the Iesuite doth understand by the *Roman Church*, For if, by the *Roman Church* be comprehended, all other Churches that are onely to be accounted *Catholicke* for the subordinate obedience to *Peter* and other succeeding *Bishops* <sup>b</sup>, then it is  
 See the Iesuite Reply pag 49, meere vanity to make an *Head* the *Head* of it selfe, to make the Church all *Head* and no body; if their particular *Citie* or *Diocesse* and Church therein, then he cannot by the *Roman Church* understand the *Roman Catholicke*, as hee confesseth in the last Section; for (saith he) if the *Roman Church* be taken, as it comprehendeth onely that *Clergie*, which maketh but one particular *Bishopricke* and *Diocesse* in the *Citie of Rome*, abstracting (or as hee would say abstracted) from that relation which it hath unto all other *Christian Churches*, as the head unto the members, then I say that no man ever by the Church of *Rome* did understand the *Universal Church*.

Reply ibid

Secondly, if it be not the *Roman Catholicke*, then all the testimonies produced, make nothing for the *Romane Catholicke*.

Catholicke Church, but for the *Roman Church* that is not *Catholicke*. But though hee doth not fully expresse himselfe herein, yet he doth that which may give us a guesse of his meaning, seeing the streame of his proofes is to set forth the eminencie of their *Romane Pastor*, And to make this good, hee cites some *Fathers* to prove the *Pope* to be the head of the faithfull & head of *Pastorall Honour*. So that notwithstanding he pleades for the *Church Roman*, yet that which he laboureth to advance, is the *See and Pope Roman*, that is that they fight for, this they desire, *Some* they would have the head of all Churches, and the *Pope* the Head of her: and their sleighing of *Councils* many times declare in their opinion the *Pope* to be the onely *Beasts head* that must bee adored; for the *Council* maketh not the *Pope* infallible, but the *Pope* the *Council*. For *Peter*, and those that follow him in the faith of *Peter*, not for a *Council* did *Christ* pray &c.

Well then; let us see how wee shall answer what hee brings for the *Roman Churches* exaltation. And first of all it seemeth a needlesse thing for this Iesuite to bring proofes to manifest the same. It being so undoubted a truth (if we may beleive this Iesuite) that the very first *Braachers* of *Protestancie*, when they speake without *Passion*, doe not deny the same.

The *Braachers* of *Protestancie* were *CHRIST* his *Apostles*, who gave us wine and oyle out of the *Vessels* of his Truth, when such botchers as you have laboured to erect a phantastick frame of your owne.

His first instance is, *Martin Bucer*, whom he produceth, confessing ingenuously, that with the *Fathers* of the *ancient Church*, the *Romane Church* obtained the *Primacie* before the rest, for as much as *hee* hath *S. Peters* chaine, and her *Bishops* almost ever still have beene held for *Peters* successors.

And what I pray you getteth your *Church* or *Pope* by this ingenuè confitemur? Little I suppose, to make *Rom-*

See S. Augu-  
stine cited by  
the Iesuite pag.  
51.

See Prosper  
ibid. pag. 52.

Wadding,  
Legat. Phil. 3.  
&c. Sect. 2 Non  
tribuit Conci-  
lium infallibi-  
litatem Pontifi-  
ci, sed à Pon-  
tifici habet Con-  
cilium, ut sit  
ratum ac fir-  
mum.

Ibid. Pro Pe-  
tro, & in fide  
Petri succeden-  
tibus NON  
PRO CON-  
CILIO ora-  
vit et exoravit  
Reply pag. 30

Reply pag. 30

capre infallibilitatis, or the Pope the Pilot to guide the Church. For he saith, that the Roman Church hath obtained the Primacie *praeter ceteris*, before other Churches, not *super*, not over all the rest, and that the Bishops of Rome have bene held for Peters successors, but not absolutely as an infallible truth; but *semper ferè*, almost ever, not without doubts and jealousies, as hee seemeth to expresse. But if absolutely other Bishops, nay, all other Bishops have bene likewise so esteemed, as is plaine by Chrysostomes exhortation to Basil Bishop of Cesarea, who from the ground of Pasce oves, exhorteth him to that duetie of Peters, because it belongeth to his Successors as well as to himselfe; & whereunto agreeth Peter Lombard lib. 4. Dist. 18.

4 Christo. R.  
 facudo no. liz.  
 Pare amas me  
 inquit, acque  
 alio id conū  
 ente, adjuugies  
 di amas me.  
 Pate cres me-  
 as. Interrogat  
 discipulum  
 Preceptor  
 sumas e co-  
 natus non  
 quid ipse do-  
 ceatur, verum  
 in NOS DO-  
 CEAT quan-  
 te ubi cura  
 et gregis huius  
 praefectura, ut  
 paulo cor. Ve-

We envie not the Bishop of the imperiall Cittie this Honour, that in *Procession* hee shall goe *last*, and in a *Counsell* sit *first*. If this will serve his turne, let him put off his *Crowne* and assume his *Myster*, and with an *ingenuè confession*, wee will allacknowledge him the greatest Bishop, first in place of all *Peters Successours*. But (for his Monarchie) to make the whole Catholicke Church, the Senate of Bishops and Preests a bare shadow, this is too much to be allowed him.

Further whilst hee embraceth *Peters faith*, wee will not deny him to have a part as the rest of the Catholicke bodie in *Christs prayer*: Yet to thinke that *Christ* so prayed for *Peter and his Successors Bishops of Rome*, that Heil might prevaile against all other his Successours the Bishops of the Catholicke Church, this without extreme flatterie wee cannot graunt unto him. So

chat

That *Bucer* hath not said much for this Head of *Controversies*.

Yet he goeth not alone, *Luther himselfe* (saith the Iesuite) doth confesse that the *Bishop of Rome* hath superiority over all other *Bishops*.

Reply pag 10

This is no great matter, for it was (as the Iesuite confesseth) when he made use of his best wits, that is, when he did and said, or at least submitted all to the determination of this *Apollyon*; but afterwards in his raving pangs of madness, he spared not, like madde-men and fooles to speake the truth, and to call a spade a spade, the *Pope Antichrist*, and the *Roman* state the *Whore of Babylon*. So that any may see this maketh little to the Producers purpose; for if this were a good Testimonie, why doth he not produce our Acts of Parliament in *Queens Mariers* dayes and all those *Testes*, which in the time of blindness from men not well informed, hee might have alledged?

But (*Luther* tells us) that Gods will which way soever it is made knowne unto us, ought to be reverently embraced: and therefore it is not lawfull to gainsay rashly the *Bishop of Romes* Supremacie. And this reason is of such force, that although there were no other, it alone ought to bee sufficient to curb the temeritie of all opposers.

The Argument Reply pag 66

Whatsoever is permitted by God, is reverently to bee embraced: But the Papall altitude is permitted by God. Therefore with all reverence to be embraced. May not this argument serve for *Pope Ioan*, the *Jewes*, the holy *Ladie Mary*, *Isidus* & *Julian*, yea for all villany without exception or interruption? For we must not thinke that any thing can come to passe without Gods voluntary permission. God made the world, shall we say that (like *Gallio*) he careth for none of these things? God hath permitted many evils, many tyrannies, among the *Babylonians*, *Persians*, *Grecians*, *Romans*; yet this doth not

Act 13-17



justifie them in their impieties, or make us reverently to embrace them therein.

Wee know God placed *Peter* in the sheepe-sould to feed his *Lambes*, as hee sent the the rest to the same worke; but shew us that hee tooke him from the *Ewes* great with young, to make him the *King of Israell*, the *Monarch* of the Church, and this is something to the purpose.

Yet this Argument is not the Charter, by which *Peter* got his Primacie, but those Popes that came in the last dayes. For when *Luther* was in his best wits, hee could not finde the *Popes* Primacie in *Pasce oves*, or *Oravi pro te Petre*, or in any other place of *Scripture*, or from any other reason, but from experience. So that we perceive the *Bishop of Rome* hath as much right to his pretended greatness, as *Nimrod* to *Babylon*, and all former Tyrants to their Usurpations.

Now the Iesuite addresseth himselfe to Antiquity, and wherefore? *Because our Answer will needes be a schollers of their maddest humours in this point wee present him heere,* (saith he) *with the Doctrine of Antiquity utterly condemning the same.*

The most learned Answerer is no Scholler of *Luther*, or of *Bucer*, neither are their humours directories of his Faith, or opinions. One is his Doctor, and that is *Christ*, and as farre as *Luther* and *Bucer* follow him, so farre they may have his company, but no further. It is your holy Brother-hood that are tyed to madde humours, nay to such a madde man would not embrace. Who can presume that a *Iesuite* hath his wits, that casting aside Gods Law, in the place thereof embraceth the rule of *Ignatius*, as if it were their *Decalogue*, or Square for direction? And for any thing we can see, the Prescripts of their *Generall* are little lesse esteemed by them in their practise, then what God himselfe appoints them. This goeth farre, but yet all this is nothing to the requisites that they prescribe.

• Reply pag. 50  
 p. Hassenmuller. Hist. Ies. 6  
 de vot. Obedien-  
 tiaz. Impu-  
 dentissimos i-  
 stos homines  
 non pudet, hæc  
 signenta capi-  
 eis sui, & has  
 Lololæ nugas,  
 ipsi Dei Deca-  
 logo præpone-  
 re. Id quod Ia-  
 cobus Crusius,  
 Novitiorum  
 Landspregen-  
 sium Rector  
 facit. Noster,  
 inquit Deca-  
 logus est, Re-  
 gula vorum  
 ab Ignatio Lei-  
 o tradita.

scribe to themselves, vizt, that if the Church (you know who they meane) should determine white to be blacke, it must not be opposed.

Now seeing hee hath urged *Bucer & Luther* disputing *ex concessis*, he will make it cleare by Antiquity it selfe. So that he will not accept that the *Roman Church* is the Head of all other Churches by a bare Concession or graunt of her enemies, but will further make it apparant by her owne evidences and auncient Prerogatives. And his first testimony is the *Inscription of an Epistle of Ignatius*, the disciple of *S. Iohn the Evangelist* to the *Romans*, where amongst other prerogatives, he confesseth that it beareth sway over all other Churches.

The person cannot want authority and esteeme, being an holy *Bishop* and *Martyr*. Yet I am sure the Iesuite hath besmeared the face of this *Epistle* with falshood & fraud; for where will he finde this *sway-bearing* to be Oecumenicall and over all other Churches? *Bellarmine* dare not be so bold, but contractedly speakes in the *Region of the Romans*, and yet more largely then the truth of the *Epistle* will beare, in τῇ αὐτῇ Παρχίᾳ, in loco Regionis Romanorum; and what Patriarch had not the like to beare sway in divine matters over all the Churches of the Province or Provinces, that were subordinate unto him? Nay further, the *Arch-Bishoppes of Yorke and Dublin* are styled *Primates*, the one of *England*; the other of *Ireland*, and yet this doth not make them *Universall Swayers* of the Church in those Kingdomes, much lesse to obtaine headship for their Churches above all others therein. So that I am perswaded, if ever God had given the *Roman Church* such a capitall priviledge, the *Catholicke Church* would have had plainer wordes to have declared *CHRISTS* favour and particular bounne unto it. But you may remember who it was that tooke our *Saviour* to the pinacle of the Temple, that offered him all the Kingdomes of the world, that hee might

1 Regule testis  
istud finem Hi  
stor. interdicti  
tenet, regula  
13. si quod o  
culis nostris ap  
paret album,  
nigrum illa esse  
definierit, de  
bemus iudicare  
quod nigrum  
sit pronuncia  
re,

Reply pag 19

\* Bellarm. de  
Rom. Pont. l. 1.  
c. 15. Primus i  
giur sit Beatus  
Ignatius qui E  
pistolam ad  
Romanos in  
scribit. Ignati  
us Ecclesiam  
sanctificavit,  
que præsides  
in regione Ro  
manorum;

are sway over them, and you cannot forget *mitte te deum*. If in these things, you will not reject *Satan* with your Master, take heed you fall not from the *pinnacle of the Temple* with him that you embrace as your Lord.

It is more glorious for a Bishop to bee a fatherly guide and governour, then a sway-bearing President, and it would more commend the *Roman* Bishop to attend those *suburbane Churches* and Provinces committed to his care by the *Nicene Councell*, as *Ruffinus* expounds it, and not to distend his holines with the vaste thoughts of universall Regiment.

Ruffinus hist.  
Ecclesi. l. i. c. 6.  
Ecce apud A-  
lexandriam, &  
in urbe Roma,  
veneranda confu-  
tudo seculi,  
ut vel sic de-  
scripsit, vel hic  
in barbariana-  
rum ecclesia-  
rum solitudi-  
nem gerat.

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The second Witsesse of Antiquity hee maketh *Cyprian*, and two places he citeth out of him. The first out of his *third Epistle in his first booke*, where this Father calleth the *Romane Church*, *Cathedram Petri, & Ecclesiam principalem*; the *Chaire of Peter*, and the *chiefe Church*.

And might not the Church of *Antioch* have the first title or stile? And yet this would not bee sufficient to give that Church such an universall headship and preeminence. For the other phrase of *Ecclesiam principalem*, it makes it not the Head, for that Church obtained this title by reason of the *Cittie*, wherein the principall members of the Church remained, and because it was an Apostolicall Church, nor for that all the other Apostolicall Churches were *subordinate* unto it in power.

The second hee urgeth is out of the *Eight Epistle of his fourth booke*, where hee would have *Cyprian* to stile the *Roman Church*, *the roote and the mother of the Catholike Church*.

Reply pag. 50

If this be true, surely *Cyprian* had a conceipt that the branch might grow before the roote; for who will say, that *Rome* first received the Faith, or the name of *Christi-*

and, or that there was no *Catholicke* Church before *Peter* preached there. But *Cyprian* meant no such thing as this Iesuite would persuade him to asirme: Hee findes a Schisme in Rome betwixt *Novatianus* and *Cornelius*. *Novatianus* being made Bishop the other living, & suspends his judgment in this matter untill hee had enquired the truth from the *Romane* Preists and Deacons, onely hee advieth them, that like good Navigators they should not separate themselves from the unity of the *Catholicke* Church, which he understandeth by this phrase, taking the roote and mother of the *Catholicke* Church to bee the *Unitie* of Faith, and not as our Iesuite would collect, that thereby is meant the *Roman* Congregation; for wherefore then should he suspend his judgment till he heard the matter, if his thoughts had concluded, as this Iesuite would have it, that *Cornelius* and his Adherents, were the roote and mother of the *Catholicke* Church? And that this is the meaning of *S. Cyprian*, we may easily perceive, in regard he taketh these wordes ad *Catholicam Ecclesiam unitatem*, to the unity of the *Catholicke* Church; and ad *radicem & matris sinum*, to the bosome of their roote and mother, in his 42 Epistle to expresse the same thing. Besides, wee may further observe, that the roote and mother of the *Catholicke* Church is not *Cornelius* and his Diocese, in regard the Iesuite will not have the Pope and his Diocese, to be the *Catholicke* Church, which *S. Cyprian* Epist. 43. makes to bee the Mother, ad *matrem suam*, id est *Ecclesiam catholicam*.

His third witnesse from Antiquity, is *Tertullian*, who even when hee was fallen otherwise into heresy, yet did he (though he was an Hereticke) acknowledge the Bishop of Rome to be *Episcopus Episcoporum*, the Bishop of Bishops.

*Cyprian* Epist. 45. *Omnia interim integra sus- penderemur, donec ad nos idem collegæ nostri rebus illis aut ad pacem aut pro veritate com- pertis redirent.* Ibid. Nos enim singulis navigantibus, ne cum scandalulo navi- garent, rationem redlentes scimus nos hor- ut Ecclesie Catholice radicem & matricem sag-

Antiquitatis monumentis

2 Reply pag. 49.

2 Reply pag. 51.



As if this were sufficient to make the *Romane Church* the head of all other Churches, or the Pope the Father of all Bishops: Well, if it be not, *Rome* hath lost one of her best Arguments for her triumphant Station over the Church of G O D. And who knoweth not, that this title was given to all those that had Bishops under them, as all Patriarches and Metropolitans had? And what is more common then to give other Bishops the stile of *Summus* vel *princeps Episcoporum*, *Cheife*, or *Prince of Bishops*; as *Rabanus* speaks of the Bishops of *Antioch* and *Alexandria*? Yea so common was this appellation, that in the *third Carthaginian Council* this title was inhibited to all the *Metropolitans*.

But least the Iesuite should say that the stile of Prince of Bishops is not so concludent for an universall government as to be called Bishop of Bishops, we shall finde *Sidonius* calling *Lupus*, *Pater Patrum*, & *Episcopus Episcoporum*, *Father of Fathers*, and *Bishop of Bishops*; and *Athanasius* was called ἀρχιερεὺς τοῦ ἐκκλησιαστικῆς *Arch-Presb of Presbts*, which is the same in effect; whereby we may see, upon how slender a foundation the Castle of *S. Angelo* is raised.

Yet if *Tersullian* be but observed by an eye that will not be blinde it will appeare that he speaketh onely in scorne and ironically when he calls your *Roman Bishop*, *cheife presb* and *Bishop of bishops*. Onely this *Roman* Fisher will forsake nothing that commeth to his hooke, though it be but the scorne of an *Hereticke*.

He ceaseth not but brings in old *Irenaeus*, lib. 3. cap. 3. saying, that with this *Roman Church*, by reason of her more powerfull Principality, or Supremacy, it is necessary, that all other Churches doe agree.

¶ *Uti primatus sedis Episcopatus, non appeletur princeps Sacerdotum, aut summus sacerdos, aut aliquis huiusmodi, sed tantum primus sedis Episcopus.* \* *Sidonius* l. 6. *Epist.* 1. *Benedictus Spiritus sanctus & Pater Dei omnipotens, quod tu Pater Patrum & Episcopus Episcoporum* \* *Maxentian* in orat. ap. *de laudibus Hieronis.* \* *Reply* pag. 51.

All this maketh little to give the Church of Rome the headship pretended; For the question here is particular concerning the Canon of the Scriptures, and the Church of Rome is commended for her truth as she then stood, not for her infallibilitie in ages after that she should remaine the same. For wee see Augustine forsakes the Roman Church in which some doubted of the Epistles to the Hebrewes, and adhered unto the Greekes, who received it into the Canon; Irenaeus also in another matter, for all the powerfull principallitie that he gave unto the Roman Church, reproved sharply her Monarch, and forooke not (in all probability) their Communion whom hee had excommunicated.

Besides, if all other Churches did agree with the Roman *propter potentiorē principaltatem*, by reason her more powerfull principallitie, it were good our Iesuite would have interpreted what he had meant thereby, for these are words that better fit an imperiall government then the rule of the Church. And that people should come thither for this respect, I thinke the Church of Rome hath little cause to triumph therein any more then other Patriarchall Sees, because all men come up from all parts to the Metropolitickall Sea, that have any business. And who can perceive any other thing in Irenaeus? for he doth not as the Iesuite interprets him, make all Churches to agree with the Roman for her more powerfull principallitie, but sheweth that all faithfull men from all parts of the world comming to Rome (in regard it was the imperiall Seate) might learne what Scriptures were delivered by the Apostles Peter and Paul in regard at that time in this Fathers judgment they were there conserved by the Church. And so Chrysostome in like manner doth attribute to the City of Antioch the titles of the great Citty, the Metropolis of the whole world, to which multitudes of Bishops and Doctors came for instruction: *sub Iulio can. 9. Ad Menopolin omnes undique qui negotia videntur habere confluunt,*

Irenaeus. c. 3. In qua semper ab his qui sunt undique consecrati est quae ab Apostolis tradita.

Augustinus. de Peccat. meritis, & remissio. 27. Ad Hebraeos quoque Epistola quam nonnullis incerta sit, tamen magis movee auctoritas Ecclesiarum Orientalium, quae hanc etiam in Canonis habent.

Eusebius hist. Eccles. l. 5. c. 23. Extant autem & verba illorum qui Vicorem acriter reprehenderunt; Irenaeus. Antiochenum Concilium.

Chryſoſtomus  
de Verbis E  
11. 2. Vidi Do-  
minum homi 4.  
Magna civitas  
ac totius orbis  
Metropolis  
Quot Episcopi  
quot doctores  
huc venerunt,  
& a populo  
docti dice-  
dunt.

° Reply pag. 31.  
° Bellar. Script.  
Eccl. De  
Athanasio. De  
Epistolis Atha-  
nassi ad Mar-  
cum Papam, &  
Marci Papæ ad  
Athanasium  
constat ex rati-  
one temporis,  
eas epistolas  
esse suppositas.  
° Baronius an.  
Christi 336.  
fest. 38. 54. At  
Mercatoris  
merces nonni-  
hil suspecte  
redduntur.  
° Concil. Car-  
thag. 6.  
° Cameracen-  
sis in Vesp. 17.  
pag. 380.

ous, and being taught by the people departed.

In the next courle appeareth *Athanasius* who (if wee may beleive this Iesuite) together with all the Bishops of *Egypt* and acknowledge themselves subject unto the same [viz. the Roman Church,] though farre distant. The ground that moves the Iesuite to be so well perswaded is their *Epistle written to Pope Marke*, with this description. To the holy Lord Venerable *Marke* sitting in the Apostolicall height, Pope of the Roman Apostolicke See, and of the Church Unversall, *Athanasius*, and all the Bishops of *Egypt* send greeting. Besides he tels us, that in this *Epistle* this holy Father with his fellow Bishops ingenuously acknowledgeth the Roman Church to be the mother and head of all other Churches, and therefore they proesse themselves to belong therunto, and that both they and all theirs wil always live obedient unto the same.

Here is a heape of Fathers, like *Abdisu* and his company in the *Trent* councill, a fayned *Athanasius*, a troupe of Gippies. These know better how to cant (*M. Malone*) then to speake *Athanasius*, or like Bishops of the Catholicke Church. Such bastard birthes as these may advance your now scarlet Mistresse to be the *Lais* or flourishing *Flora* of the world, but never prove that auncient holy Church of *Rome* to have taken upon her as her right to bee the Head and mother of the Catholicke Church, as you desire to manifest thereby.

*Bellarminus* tels us that both these *Epistles* of *Athanasius* to *Pope Marke*, and *Marke* to *Athanasius* are suppositions, and *Baronius* gives them the like honor. But *M. Malone* may be excused, for why may not he as well cite a bastard father for the Catholicke Roman mother, as their Pope did a fictitious Canon for the Catholicke Roman Father? Yet I wonder all these paines should be taken when the headship of the Church might by a generall Councill be taken from the Roman and given to any other, as *Cameracensis* affirmes.

His

His next evidence is the generall Council of Chalcedon, where *Paschasius* and other Fathers assembled there, doe manifestly declare the Pope to be, caput universalis Ecclesie, Head of the Church universall.

The Jesuite should have forsaken this for feare of losse; For surely it is no otherwise then they gave it to the Church of *Constantinople*, which at that time when this Council was held, had the same cause for her headship, to wit, the Empire and Senate as old Rome had. Whereupon these Bishops thought it very reasonable that she should enjoye the same Priviledges, as old Rome had, and in ecclesiasticall matters, sicut illa maiestatem habere, be an head of the Universall Church.

And what doth the Council give to Rome, (if she had this title) more then hath beene given to other Bishops and Churches? Did not *Basil* tearme *Athanasius*, caput universarium, the head of all? *Nazianzen* also saith of him, that he gave lawes to the whole world, and *Chrysostome* calleth *Antioch* the Metropolis of the whole world, and in another place the head of all the world. *Iustinian* likewise calleth *Constantinople* caput omnium civitatum, the Head of all cities. Whereby it appeares that the title of head was given to many persons and places for their excellency in some kinde or other and not for their supremacy.

Besides this, to any that will view the Council, it will evidently appeare, that the Roman Bishop was considered, as then he appeared in the Council by his Legates, and not as hee was in his private chaire; and was reputed Head of the Church, not in regard of his Sea or succession, but because hee did prelude by his Legate, that Church representative which was there gathered together, as *Cyrill* was Head of the Ephesine, and *Hosius* of the rectoris orbis. <sup>a</sup> Institut. de satisfact. §. 11. <sup>b</sup> Concil. Ephesin. apud Binn. in Epistola ad Imperatorem. in a. Concil. Ephesin. cap. 8. Quia inquam viginti illi contra sacrum synodum, sanctissimorumque Episcoporum hic coactorum CAPUT, Cyrillum sanctissimum Alexandrie Archiepiscopum... blasphemam depositionis norant, et ex-

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<sup>c</sup> Concil. Chalced. Act. 16. Edem intentione permitti centum quinquaginta Deo amanti mi Episcopis, qua sedis non Roma privilegia tribuerunt, rationabiliter judicantes imperio & Senatu urbem omnium acquirere. Romae privilegia sunt & ecclesiasticis licet illa maiestatem habere. <sup>d</sup> Basil. epist. 42. <sup>e</sup> Nazianzen. Orat. in laudem <sup>f</sup> Athanasij. Leges orbis terrarum prescribit. <sup>g</sup> Chrysost. de verbis Esaiæ, Vidi Dominum dec. hom. 4. Magna civitas ac totius orbis metropolis. <sup>h</sup> Chrysost. hom. 1. ad Romanos. Caput pulchrum.



\* Bellarm. l. 1. c. 19.  
de Concil. c. 19.  
Athanafius in Epist. ad solitariam vitam agentes, --- dicit, Hosium Principem fuisse in eo Concilio, & ipsum esse, qui composuit Symbolum, quod dicitur Nicenum.  
† Reply pag. 51

*Nicene Council* e, so that the Iesuite prooveth nothing here, but onely amazeth his Reader, with this pretence of a *Council*, having not one word in this Council that will give him the priviledge of a *Semper-President* because he is *head*, but accompting him *Head*, because by the generall *Council* he was accepted *President* and did discharge that office by his *Legate* there present.

The Iesuite hath omitted nothing, *Steven Arch-Bishop of Carthage* in that *Epistle to Damasus* which he wrote in the name of three African Councils hath this title. To our most blessed Lord sitting in the Apostolicall eminencie, Pope *Damasus* the cheefe *Bishop* of all Prelates &c.

Which of these words (*M. Malone*) prooves *Rome* to be above *Hierusalem*? the Hills of *Babylon* to be higher then the mountaines of the Lord? Not the title of *Cheefe Bishop*, for this gives the *Bishop* no power, but place; no authoritie, but precedency. Is it the other, that he sits in the *Apostolicall eminencie*? Who doubts that the *Apostleship* is attributed to other Bishops aswell as *Rome*, that dare not adventure to imagine the effect of this appellation to be a spirituall *Monarchie*? As *Sidonius* to *Lupus*, *præter officium quod incomparabiliter eminenti Apostolatus sui, sine sine debetur* &c. So likewise in the renunciation of the *Metropolitall See* of *Heraclea*, thus speaks *Theodoret Christipulus*, *Deprecor & thronum & principatum & sacerdotium adhortorq; eum qui vocatur & quem Paracletum ad Apostolatam suum separabit*. And if we will give credit to *Pacianus* *Episcopi Apostoli nominantur*, Bishops are called *Apostles*, so that it was no unusuall thing to give good Bishops, titles that were indeed proper and peculiar to the *Apostles of Christ*, as *Prophets*, *Apostles*, *Evangelists*, and the like. And therefore this can be no rest for him to depend upon.

\* Sidonius l. 4.  
Epist. 4.

\* Pacianus E.  
pist. 1.

For the two places to prove *Rome* the head of all Churches cited out of *Victor Uicensis* & *Ennodius* &c, we have answered thereunto, that this title is but an appellation that

that betokens honour and precedence, not power and superiority. Surely the Church of Rome, got not this height by such arguments, neither doe I thinke that it could bee maintained, if it wanted other strength and defence. So that any may see his capitall argument getteth no more, then what we yeeld unto him in. What his other endeavours will effect, we may easily conjecture.

He bringeth in *S. Ambrose* next<sup>h</sup>, but with as little helpe for the *Roman* headship, as the former from whom he expected assistance: But here is no truth in this quotation, neither true Author, true word, true consequence. For first how many can we finde that reject those commentaries upon *Pauls Epistles*, as being none of *Ambroses*, some charging them as upon the *Epistle to the Romans* with *Pelagianisme*, from which I thinke the Iesuite will defend this Father? Secondly, let the Author be who he will; these words seeme to be inserted, *Cujus hodie rector est Damasus* for if it be he (as by some of the learned of your side is supposed) that wrote the booke of questions of the old and new testament; he lived \* 300 yeares after Christ, and so could not speake these words of *Damasus*, who was Bishop 367. Or if he were *Remigius Lugdunensis*, as *Maldonat* thinkes\*, who lived about the yeare 870. I thinke you will say he spared the truth, if he had said, *Hodie rector est Damasus*. And who doth not see the poore consequence that followeth hereupon? *Damasus is Rector of Gods house*, therefore the *Roman Church is the head of all other Churches*: By this I dare say, a man may prove any Church the Head of another: for to what Bishop is not this stile given? *Paul* calleth himselfe and *Timothie* and others that were called to the regiment of the Church, *ministers of Christ, stewards of the mysteries of God*\*, and himselfe a *minister of the Church*\*. But let Gods word prevayle, as the Iesuite is affected, what hath beene said of *Damasus* that hath not beene said, and by Rome it selfe of *Andrew the Apostle*? who I feare, will not be admitted

\* Reply ibid.

\* Bellarm: de  
Script. Ecclesi:  
De Ambrosio  
M. credibile i-  
gitur est aucto-  
rem horum  
commentario-  
rum esse Hila-  
rium Diacono-  
num Roma-  
num, qui Luce-  
feri schisma  
propagavit.  
\* Quæst. 43.  
\* Maldonat. in  
Ioh. c. 12. v. 32.  
\* 1 Cor. 4. v. 1  
\* Coloss. 1. v. 25.

<sup>1</sup> Cassander.  
Proe. Ecclesi.  
De sancto An-  
drea.

<sup>a</sup> Bellarm. de  
Rom. Pont. l.  
c. 11. Omnes  
enim Aposto-  
li fuerunt ca-  
pita, Rectores,  
& Pastores Ec-  
clesiæ univer-  
sæ.

<sup>2</sup> Reply page 55

<sup>a</sup> Council VI  
Oecumenicum  
Act. 12, & 13.

to enjoy the conclusion, though the *Roman Breviary* give him the premisses. *Majestatem tuam Domine suppliciter exoramus ut sanctæ Ecclesiæ tuæ, beatus Andreas Apostolus existit Prædicator & Rector.* O Lord, we humbly beseech thy Majesty, that as blessed Andrew the Apostle, is Preacher and Rector of thy Church<sup>1</sup>. I feare he would smell like *Spallato*, that from hence should conclude that the Church which Andrew governed as a Bishop, was the mother church of all others, or that he were the *univerrall Bishop*, from whom every man should receive his faith. Nay *Bellarminus* will not exclude others from this title<sup>a</sup>, and yet none shall have what the Jesuite infers thereupon but his owne *Roman* mistress.

After *Ambrose* comes *S. Hierome*, whom he bringeth in saying, *I following none as first, but Christ, am united in one Communion to thy blessedne: that is to say, to Peters Chair.* Upon this rocke I know the Church is built. Whosoever eateth the Lambe out of this house, he is prophane. He that gathereth not with thee, doth scatter: that is to say, Her that longeth not to Christ, standeth upon the side of Antichrist<sup>a</sup>.

What our Jesuite would have here is plaine, that consent with the *Roman Church* makes a *catholick*, and therefore it must be the *Mother Church*. Is there no difference betwixt *Rome* now and then? Who could then argue her off falshood or false beleife? It were a poore reason to argue from her being pure to her corrupt defylings. But wherein lyeth the strength of this Testimony? Surely in side-taking & communion, as if it were certaine that to communicate with *Rome* and her Bishop is sufficient to declare a man *catholick*, and that non-union to that head were as much as not to be of the body of Christ. Now what force hath this testimonie for confirmation hereof? For we see Popish confession will not acknowledge *Sergius* a *catholick*, though he communicated with *Honorius*<sup>a</sup>. Neither doe the present Romanists embrace those *Arrians* as *Catholick*

holick for *Liberius* his familiarity, nor condemne *Athanafius*, though condemned by their *Pope* 7. Will you account all for Hereticks, that have not obeyed your *Roman* Bishop? What say you to *Irenaeus* 9. To *Cyprian* 1. To the *African Bishops* in the cause of *Appeales*? Must all *Africa* not afford one Bishop that is catholick, or Lay-man that is a right Christian and true Catholicke? How are they acknowledged *Martyrs*? How *Saints*?

Besides, I wonder that this truth never appeared in Canon of Councell, nor was ever registred by the Fathers in the ages mentioned with generall consent. For that phrase, *upon this rocke I know the Church is built*, meaning *S. Peters chaire*, I dare say with reverence to *S. Hierome*, that it was either upon *Christ*, or *Peters confession* of *Christ* to bee the *Sonne of God* (as the Fathers in multitudes doe interpret it) or upon *Peter* himselfe, whom your owne would have the rocke, and not upon *Peters chaire*, which was not of such an unmooveable stability, as that rocke ought to bee upon which the Church is builded. Further I thinke *Mr. Malone* will not deny that the foundation of the Church was layde before *Peter* had any chaire either at *Antioch*, or at *Rome*; and if hee say, *S. Hierome* meant not his chaire but in relation to *Peter*; then who can deny, but all the *Apostles* are rockes, as *Peter* was? *Petra omnes*

<sup>1</sup> Bellarmide  
Rom. Pont. 1. 4  
c. 9. Nam ut  
colligitur ex A-  
thanasijs verbis,  
& ex Epi-  
stolis ipsius Li-  
berij, duo mala  
Liberius commi-  
ssit: Vnum  
quod subscrip-  
sit in damnati-  
onem Athana-  
sij. Alterum,  
quod cum Hae-  
reticis commu-  
nicavit.  
Binnius Not. in  
Epist. Liberij  
ad Episcopos  
Orien. extat  
tomo 1. Concil.  
Quisquis inno-  
centem Atha-  
nasium à Ca-  
tholicorum  
communione  
arceat: impius  
verò Arianos  
ad communio-  
nis vinculum  
admitti audeat

non Catholicum: sed Arianum esse oportet. <sup>1</sup> Eusebius hist. Eccles. 1. 5. c. 23. Ex-  
tant autem & verba illorum qui Visiorem acriter reprehenderunt, Equibus & Irenaeus.  
<sup>1</sup> Bellarm. de Rom Pont. 1. 4. c. 7. Cyprianus pertinaciter resistit Stephano Pontifici, de-  
clinanti haereticos non rebaptizandos, ut patet ex Epistola ejusdem Cypriani ad Pompei-  
um, & tamen non solum non fuit haereticus sed neq; mortaliter peccavit. — et tamen Ec-  
clesia Cyprianum ut sanctum colit, qui non videtur unquam resipuisse ab illo suo errore.  
<sup>1</sup> Epist. Bonifacii . ad Alex. Episc. Aurelius enim praefat. Carthaginensis Ecclesiae olim  
Episcopus, cum collegis suis insurgente Diabolo superbiere temporibus praedecessorum no-  
storum Bonifacii atq; Coelestini, contra Romanam Ecclesiam coepit. Sed videns se modo  
peccatis Aurelij Eulalii à Romanæ Ecclesiae communione segregatum humilians recog-  
novit se, pacem & communionem Romanæ Ecclesiae petens subscribendo non cum colle-  
gis suis, damnavit Apostolica auctoritate omnes Scripturas quae adversus Romanæ Ec-  
clesiae privilegia factae quoquo ingenio fuerunt.



*Apostoli, All the Apostles are rocks, upon which the Church is built, saith Origen.*

Origen. in  
Mat. hom. 1.

The Iesuite proceedes, and brings two places from *S. Augustine*, if we will believe him to bee the Author of the *questions of the old and new testament*. For to make this other then a counterfeit, he shall never bee able, but what saith he that may procure such an universal preheminence to this onely Father? Why hee is called *caput fidelium*,

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*Head of the faithfull*. So may every Preist in his Parish, unlesse his flocke be Infidels. And for the other title, *Pastor gregis Domini*, *Pastor of our Lords flock*. What Bishop is not *Pastor of the flocke of Christ*, but Papall Bishops, who (poore Delegates) have not their institution from *CHRIST*, but as poore hirelings from the *Papacie*?

Reply ibid.

In the second place the Iesuite tels us, that *S. Augustinus* giveth this testimonie of the *Church of Rome*, that the *Principalitie*, or *Supremacie of the See Apostolicke* hath alwayes borne sway therein.

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This Father will not serve the Iesuites turne without a glosse, *Principalitie, & Supremacie* must be the same, so the Iesuite would have it; for if this be not true, *Augustine* forsakes his engager. But the Iesuite may know that *principalitie* is not Papall Dominion, there was a *primatus* or *principalitie* of the Church of *Constantinople*, and a *primatus* or *primacie* of the Church of *Hierusalem*, into which seates ascended none of these Monarchs. He cometh to the *principalitie* of a See or Bishoprick, that entereth by orderly election, as *Augustine* acknowledgeth the Bishop of *Rome*, to have done. And a man may get a *principalitie* in the Church by *sedition and ambition*, as *Leo* expresseth himselfe to the *Bishops of Africke*. What hee can picke out of the word *Apostolicall*, hath beene answered before.

Sozomen. l. 7.

o. 8.

Theodoret.

l. 3 c. 27.

Leo Epist. 27.

ad Episc. Afri-

canos. Princi-

patus autem,

quem sedicio

extorsit, aut

ambitus occu-

pavit, etiam si

moribus atque

actibus non

offendat, ip-

sius tamen ini-

stus sui est per-

niciosus exam-

plis.

Next to the *Master* he produceth the Scholler *Prosper* in two places, but to no more purpose or advantage then the

the former. For who will deny the Church of Rome in Prossers time in regard of her outward eminencie, to bee made the head of pastorall honour unto the world, and that she was more conspicuous by being a towre to Religion in defending the faith against hereticks, then by exercising any power, not *temporal* \* (as the Iesuite addeth) but Ecclesiasticall, that was given him by Councils. Whereby we may see the difference betwixt Rome now, and then, their eminencie, their honour, then was extended, *acce- legionis*, by defending the true faith: Your holy Fathers now seeke advancement *sub potestate*, by obtaining a Monarchie, and bringing all powers but hells, (that must triumph over you \*) into subjection under their feete.

\* No such word in the original quotation out of Prosser.

\* Revel. 19. 20

But the Iesuite confident of Prosser, telleth us; Therefore the holy Bishop Optatus doth testifie how in his dayes: The whole world agreed with Pope Siricius, in one and the same fellowship of communion &c. Here is a Logically therefore, Prosser telleth us; that Rome the See of Peter, is made the head of pastorall honour unto the world &c. therefore Optatus (that lived many Decades of years before him) doth testifie how in his dayes the whole world agreed with Pope Siricius in one and the same fellowship of communion. We will leave the inference, the evidence is nothing. For was there not reason that they should doe as they did, to wit, agree in truth with the eminentest opposing Bishop, for otherwise they should have beene Donatists. Make your Popes as Siricius was, and we will agree with them in communion, not because Popes, but because they defend the true Doctrine against Donatistickall and hereticall rashnes.

\* Reply pag. 35

Doe you thinke Hierome thought himselfe bound to Liberius his Communion, when he styled him an Arian? Ambrose would not endure to give a stупide consent to the Church of Rome it selfe, unless he saw reason for it, lib. 3. de sacram. cap. 1. In omnibus cupio sequi Romanam Ecclesiam, sed tamen & nos omnes sensum habemus. Id

\* Hieron. Catalog. Scrip. Eccles. Fortunatianus Episcopus Liberianus Romanus Urbis Episcopus ad subscriptionem Hieronimi scripsit.

*quod alibi rectius servatur nos custodimus.* Heere you may see how the Ancients did adhere to the Roman Bishop, not in every thing from opinion of his *authoritie, infallibilitie, mother-hood, or mistressship*; for they thought in other places something might be more rightly observed: but so farre as they might convince them of the truth of their doctrine and profession, otherwise, *Nos immen sensum habemus*, they could espye error there, as well as in any other lesse eminent Church.

But he tells us, *This agreement in Communion with the Roman Church was in those primitive times held for an infallible marke of true faith, as appeareth most plainly by that which S. Ambrose relateth of his brother Satyrus* &c. It appeareth plainly that the Iesuite shootes at rovers, not at the marke, otherwise he would not produce a matter of fact, knit to time and occasion, to prove a thing absolutely, and without dependance. *Satyrus* would not communicate in the dread mysteries of the Eucharist, but by the hand of a Catholicke Bishop, opposite to the *Luciferyans*, who were Schismatickes at that time, and to that purpose calling a certaine Bishop so him, and supposing that no true freindship could bee without true faith, hee therefore first of all enquired of him whether hee did accord with the Catholicke Bishops that is with the *Romane Church* &c. Now the Iesuite would hereupon conclude, that agreement in communion with the *Romane Church* was in those times held for an infallible marke of true faith &c. In *Satyrus* his time, the *Romane Church* was a good marke, because by true doctrine it gave good aime, but was it the same when *Liberius, Honorius* were *Romane Bishops*: *Satyrus* made not Bishops Catholicke, because *Romane*, but in regard they were opposite to *Schismatickes*. Neither did *Ambrose* interpret Catholicke Bishops by the *Romane Church*, but because they were truly Catholick at that time which were of the *Roman* clergy. About those times  
then

[Reply pag. 52]

[Reply ibid.]

[Reply ibid.]

they did choose Bishops by their agreement with the present Orthodoxall Bishops, as *Nectarius of Constantinople, Timothie of Alexandria &c.* not because those Sees made their Bishops infallible and exempt from error, but because these men at that time by generall testimonie, *suis Ecclesijs religiose praeessent; did religiously governe their Churches.* The same reason made *Satyrus* call some Bishops Catholick; and from the same ground *Ambrose* ex- poundeth *Satyrus* his *Catholicke Bishops* by the *Romane Church.*

The Iesuite commeth now to his last prooffe from *restoring of Bishops* put out of their Bishopricks to conclude his Papall Monarchie, and bringeth us onely one example, and that but an attempt onely, vize of *Athanasius Patriarch of Alexandria, Paulus Arch-bishop of Constantinople, Marcellus Bishop of Ancyra, Asclepas Bishop of Gaza, and Lucianus Bishop of Hadrianople, who being all Patriarches and Prelates of the East Church, and expelled from their places, even by Councels of other Bishops, came unto Rome, complained unto Pope Iulius of their wrongs, and were by him righted and restored. As witness Sozomenus, &c.*

The Bishop of Rome was a man of great authority, in regard of the Imperiall Citie, whereof he was Bishop, and much he might doe by perswasion, advice, and by the assistance of the Imperiall power, yet all this will inot conclude him the Monarch of the Catholicke Church. And what did *Iulius* more then the Arch-Bishop of *Canterbury* ought to doe upon the like occasion? Hee discussed the crimes of every one.

And good reason; for a good man ought to know the cause he would patronize, much more a good Bishop. Hee did receive them into his Communion, finding that they all did agree to the Nicene Councell. Could he have done otherwise without blame. As one that had care of all, by reason of the dignity of his See, he did restore to every of them their

*Sozomen. lib. 1. c. 9.  
Hos enim A. imperator quocunque visos, &c. coram allocutus approbavit de quibus et integra constabat fama, quod suis Ecclesijs religiose praeessent,*

*Reply pag. 16*

*Reply pag. 52*

*Reply ibid*



2 Reply Ibid.

\* Reply pag. 55

• Sozomen.

H. H. Eccles. l. 3.

37. Athanasii

us autem &

Paulus ad suas

sedes revertun-

tur; literasque

Iulii Episcopi

Orientis mit-

tunt, Quibus il-

li graviter com-

moti, contem-

unt Antiochiam

in unum, & e-

pistolam verbis

elegantibus or-

naram, & di-

ferent, ut theo-

rum mos fect,

compositam

ad Iulium scri-

bent, eamque

plenam ironia,

& minarum

owne Churches, writing also to the Bishops of the East, &c. And what made him so confident of his power? his Monarchie? Surely no; but because he was the Emperours Chaplaine, and therefore might expect to bee graciously assisted by his Lord. And that this is not a conjecture, you may conceive, in regard the Bishops of the East made light of his restitution, returning him an answer full of scornes and threats. Neither was he ever able to bring to passe what he determined, whilest he used his owne power (for they disdained that the greatness of his Bishopricks should make them his inferiours) and therefore he sollicitated his Lord, by whose authoritie they were restored.

And now the Iesuite having finished his testimonies, concludes for the Papall Crowne. *How farre now, may wee thinke doth our Answer swarve from the auncient Fathers Pastors, and Saints of the Primitive Church, whilest hee by a separation from that Church, which they acknowledged to be their head, and themselves to be members thereof, faileth to be a member of the true body of Christ, or one of his true flock, forasmuch as he with-draweth himselfe from the true confessed Pastor? And what wonder then that hee should despise and destroy all true faith and doctrine &c.*

It is cleare that the most learned Antwerer hath with the Church that he by Gods providence governeth, not swarved from the auncient Fathers, Pastors and Saints of the

non expertem gravissimarum. P Ibid. Indignati sunt, se posteriores ideo ferre, quod magnitudine Ecclesie superarentur. Sozomen hist. eccles. l. 3. c. 9. At cum literis apud Episcopos Orientis de rebus propter quas scripserat, nihil proficeret causam Athanasii & Pauli ad Constantem retulit. \* Sozomen. hist. eccles. l. 3. c. 10. Constanti autem rebus gestis in concilio Sardicensi cognitis scripsit ad fratrem Constantium literas, uti Athanasio & Paulo ecclesias suas redderet. Vbi vero intellexit fratrem diem de die ducere, scripsit deus, ut vel viros istos reciperet, vel se ad bellum gerendum pararet. Constantius igitur cum de hanc cum Episcopis Orientis communicasset, ultimum paravit ob eam causam bellum civile & incestum suscipere. Quo quidem concilio inductus, Athanasium ex Italia accessit. & cap. 20. Imperator autem dimittit Athanasium in Egyptum, scripsitque pro te literas eadem ad Episcopos et Presbyteros cuiusque civitatis, tum ad populum Ecclesie Alexandriae: quibus et vitam ejus pie actam, et probitatem morum commendavit: et sic, exhortatus est, ut ei, utpote suo auctori, parenti, precibusque orationibus Deum redderent.

! Reply pag. 55.

primus

primitive Church, much lesse made a separation from the ancient Church. How the Church of Rome was accounted an Head; How the Popes pastorall office was extended: How little reason the Church of God had to depend upon the Popes Monarchie before he had a Crowne: How vainly our Re<sup>lyer</sup> tearmes our dilipation of their pride and vanitie, the destroying of all true faith and doctrine. Let others conceive, *res acta non transacta est.*

But as if he had said too little for the grand Impostor, taking breath, he gets into the *CASTLE-CHAMBER* (where in-truth a Iesuite should be, rather then in his Cloyster) and *prima facie* makes the *STATE* simple, the most reverend Primate a *Deluder*, and his Countrey-men *poore and afflicted*. Heere is no meane man, *Torus* (Rep<sup>y</sup> pag. 53) *Procius, totus Aristarchus*, many times flattering great ones, alwayes censuring good ones. Shall I defend their Wisdome that then were *IUDGES* in that honorable Court? It were to dishonour them. It may suffice, that not onely those *PATRES CONSCRIPTI*, wise Senatours, but their wisest *MASTER*, (which could not at any time be deluded by all the Sophisticall practices of Rome) approved & applauded the speech. But who knowes not, *Delusus quia non delusus*? Every one is deluded by others in the Iesuites conjecture, that is not deceived by themselves. Yet how will hee make this most learned Lord a *Deluder*? Hee hath said all and nothing, something hee hath spoken without the compasse of the *Virga*, that his Countrey-men are *poore and afflicted*: For how can they bee but *poore*, when they live in an *Egyptian* dearth? And *afflicted* they will still remaine, whilst such herds of *frogs* & *losusts*, *Egyptian* blessings prey upon them. But let us see how wisely the Iesuite hath behaved himselfe.

In clearing the second maine branch of the oath, the Answerer (saith hee) grounded himselfe altogether upon these two fockle foundations, First, that *S. Peter* was not head of the

R<sup>e</sup>

Church

Reply pag. 11.

*Church universall more then any other Apostle. Secondly that the Bishop of Rome did not inherite by succession this same headship or universall Bishopricke which S. Peter had.*

The Jesuite distasteth the first as well as the second, but the opposall of that he suppoeth not fit doctrine for the present time, the second onely must endure a censure as grounded upon those two fickle foundations. And be they as they shall appeare in tryall, the Jesuit yet might have conceived, if his cares had not failed him, that the most reverend Primate did not so much question, whether Peter was head of the Church universall, as whether he had power in this kingdome, his speech having relation to Peters power not over the Church absolutely, but over us. And what he saith, is for the honor of S. Peter, nor to disrobe him; For, if S. Peter himselfe (saith the most reverend Primate) were now alive, I should freely confesse, that he ought to have spirituall authority and superiority within this kingdome. But so would I say also, of S. Andrew, S. Bartholomew, S. Thomas, or any other of the Apostles were now alive. For I know that their Commission was very large; to goe into all the world, and to Preach the Gospel unto every creature; so that in what part of the world soever they lived, they could not be said to be out of their charge their Apostleship being a kinde of an universall Bishopricke.

\* See the most reverend the Lord Primate his speech in the Castile-Chamber.

\* Reply pag. 33.

But the Jesuite telleth us that these two assertions before mentioned are manifestly contrary (even by the confession of learned Protestants) to the doctrine of the primitive Church. And to make this good, John Brekeley is in the margin. But I wonder the Jesuit will utter so grosse & so deceivable falsehood. For we know that in the fence the Jesuite would have Peter to be head, neither Calvin, Whigist, nor Musculus ever dreamed of it; and to shew his precedency in order, calling, gifts, abilities, age, or otherwise, this maketh nothing either to the Jesuites purpose, for Peters monarchy, or the succeeding monarks. So that the Jesuite (as Brekeley) hath brought but ill advocates to plead for a Papall Monarchy from the headship of S. Peter.

But

But let the matter be examined; for every government presupposeth not a Monarchy. He might as in the schooles be the first in the head classe to dispose and order in some kindes the rest, but this is far from being in Popish sence, the head of the Church. A poore Wiseman might deliver a *Citiz*\*, and an inferiour Priest remove a schisme; and this they may do by their wisdom and government, not Monarchy and power. Besides if we grant the Iesuite, that *Peter* excelled the other Apostles, as one *Angell* excelleth another in glory, he cannot conclude *Peter* the Apostles Monarch, nor the *Pope* the Churches head, unlesse he will have another Monarch in heaven besides God, and an head over some of the *Apostles* whilst they lived upon earth that was not *Peter*. \* Ecclesi. 1. 1.

The most grave Counsellor brought therefore no new doctrine into the Castle-Chamber. if then you will have *Peter* head of the *Apostles*, we yeeld it, but we say withall that he was such an head that was neither adorned with Coronet or triple Crowne to declare a Papall supremacy over his brethren. But to state the question, as it ought to be, let us enquire whether the Iesuite hath from the Fathers proved as he ought (if he speake to the purpose) viz. that *S. Peter* was so head of the *Apostles* and Church Universall, that all were bound to acknowledge him as their Monarch.

You have seene all that he hath urged from *Calvin*, *Whitgift*, and *Musculus* prove no such matter, and I doubt not but the Fathers will faile the Iesuite also.

First he urgeth *S. Basill*, who saith, That blessed *Peter* who was preferred before the rest of the disciples, to whom the keys of the kingdome of heaven were committed y. And what makes this for a Monarchy? That *Peter* was blessed? so were the *Apostles*: that he was preferred before the rest of the *Apostles* in many particulars is not denyed, but every preferment is not Monarchicall: neither do the keys worke any more in *Peter*, then the rest of the *Apostles* to who they were equally give. So that *Basill* speakes not full for this headship. 7 Reply pag. 34



(Reply ibid.)

\* Ambrosius  
ad Galat. Ab  
his inique pro-  
bationibus  
donum, quod  
accepta Deo,  
ut dignus esset  
habere Prima-  
tum in prædi-  
catione genti-  
um, sicut et ha-  
bebat Petrus in  
prædicatione  
circumcisionis.

<sup>b</sup> Reply ibid.

\* Nazianzen-  
de moderat. in  
disput. servan-  
da.

His second instance is out of *Hierome*: *Therefore one Peter is chosen amongst twelve, that a Head being ordained, all occasion of schisme might be taken away*. But what have we here that might not be found amongst equals? For Bishops of the same dignitie may have among them a *Preſident*. Besides his *Ambrose* speaking of this Primacie maketh *Peter* to be that of the *Circumſiſion*, that *Paul* was among the *Gentiles*; that is a Primacie of Order, of Eminencie of Gifts, not of an excellencie of Power. Neither did *Peter* take away *ſchiſme* by absolute definition; as your Pope affirmeth authoritie to doe, but by orderly diſpoſition, with Apoſtollicall conſent.

His third instance is, *Nazianzen*<sup>b</sup>. But doth he give *Peter*, what will ſatistie the *Ieſuite*, a monarchy? The Church cannot endure two univerſall Biſhops, two Monarchs. Had *Peter* it by *Nazianzens* testimony? Surely, how could *Iames & Iohn* inherite that bleſſing, & yet *Nazianzen* puts them together *Petrus, Ioannes & Iacobus, qui præ alijs & erant & numerabantur: Peter and Iohn and Iames, who both, were, and are reckoned before others* c. Here *Nazianzen* his *præſulys* is not Papall, not Pontificall, neither then could *Peters* advancement be a Monarchy.

In like manner all that the *Ieſuite* urgeth is nothing to the point that he ought to prove. *That Peter was Captaine or cheife of the Diſciples*, as *Epiphanius* ſtyles him, *the moſt excellent Prince of the Apoſtles*, in *Cyrils* judgement; theſe are but titles of excellency which were given him for his perſonall gifts and endowments, *Paul* in this manner compares himſelfe to the very cheife Apoſtles\*, and *Eusebius Emiſſenus*, or whoſoever was the Author of the Homilie *De Nat. utriusque* ſpeaking of *Peter* and *Paul*, tearmeth them *Princes of Chriſtians* from their order and gifts, and further ſaith, *ſcilicet primus, iſte præcipuus*, if the one was the firſt, the other was the cheife, it was familiar to give termes of excellency of power to thoſe that exceeded

<sup>b</sup> Reply p. 28

\* 2 Cor. 12. 12.

exceeded in gifts. *Nicodemus* is stiled *Prince of the Jews*; c. and who knowes not that *Aristotle* is ever mentioned as *Prince of Philosophers*? So likewise his supposititious *Ambrase* speakes not of any other Primacie, but of personall eminencie. For he maketh *Paul* from his owne words to be no lesse then the first Apostles in dignitie and other excellent performances, though he were after them in time, which that Author pretumes cannot weaken the Apostles testimonie of himselfe, in regard *Iohn* preached before *CHRIST*, and baptized *CHRIST*; *Andrew* followed *CHRIST* before *Peter*, who notwithstanding received the Primacie. Heere the drift is, that if *Paul* were as excellently qualified, as the Apostle, his afterbirth could not prejudice his equalitie, and if *Peter* were more eminent in gifts then his brother *Andrew*, *Andrew* his precedencie in time could not deprive *Peter* of his eminencie of gifts.

The Iesuite concludes not, but bringeth *Eusebius* telling us, *Peter the Apostle by Simon a Galilean was the first Bishop of the Christians* g. This the Iesuite perceived would conclude nothing, and therefore added his ridiculous glosse, *James was Bishop of Hierusalem, others of other places; but Peter was Bishop of all the Christians* h. Poore folly! who deprived them of their Apostleships, that their Bishopricks were so contracted, that they ceased to bee Bishops and Super-intendents of the Christian Church? *Paul* professeth, that the care of all Churches were upon him<sup>o</sup>; *Pope Innocent* called *Chrysostome*, the great Doctor of the whole world<sup>i</sup>; and other Fathers have had these titles given them ordinarily, whereby their esteeme in the Universall Church hath beene declared, as *Origen*, the next Master (after the Apostles) of the Church<sup>k</sup>, so that he

<sup>c</sup> Cyrillus l. 2 in Iohannem cap. 41. *Nicodemus Iudæorum Princeps.*

<sup>f</sup> Ambrosius 12 cap. post a 1 Corinthios.

<sup>g</sup> Hoc erat quod & Apostolus Paulus Hoc ergo dicit, quia minor non est, neque in predicatione, neque in signis facientis Apostolis præcessoribus suis, non dignitate, sed tempore. Nam si de tempore præscribendum putatur, anteccepit Ioannes prædicare quam Christus; & non Christus Ioannem, sed Ioannes Christum baptizavit. Num ergo sic iudicat Deus? Denique prior sequutus est Andreas Salvatorem; quam Petrus, & tamen Primatum

<sup>h</sup> Non accepit Andreas sed Petrus. <sup>i</sup> Reply pag. 54. <sup>k</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>l</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>m</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>n</sup> Reply pag. 54. <sup>o</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>p</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>q</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>r</sup> Reply pag. 54. <sup>s</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>t</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>u</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>v</sup> Reply pag. 54. <sup>w</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>x</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>y</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>z</sup> Reply pag. 54. <sup>aa</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>ab</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>ac</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>ad</sup> Reply pag. 54. <sup>ae</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>af</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>ag</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>ah</sup> Reply pag. 54. <sup>ai</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>aj</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>ak</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>al</sup> Reply pag. 54. <sup>am</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>an</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>ao</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>ap</sup> Reply pag. 54. <sup>aq</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>ar</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>as</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>at</sup> Reply pag. 54. <sup>au</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>av</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>aw</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>ax</sup> Reply pag. 54. <sup>ay</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>az</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>ba</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>bb</sup> Reply pag. 54. <sup>bc</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>bd</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>be</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>bf</sup> Reply pag. 54. <sup>bg</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>bh</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>bi</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>bj</sup> Reply pag. 54. <sup>bk</sup> Reply ibid. \* 2. Cor. 11. 28. <sup>bl</sup> Canonizatus inter Eccles. Patrum initio Catechismi, Innocentius primus pontifex in Epistola ad Arcadium Imperatorem. - Ejus sic throno suo, re non iudicatâ, magnum totius Orbis Doctorem. <sup>bm</sup> Sixus Senensis l. 4 tit. Origenes. Didimus in primis appellat eum secundum post Apostolos Ecclesiæ magistram.

<sup>1</sup> Nazianzen. Orat. in laudem ejus. Athanasius egregium Ecclesie columnen - cuius dogmata pro orthodoxe fidei lege habentur

<sup>2</sup> Greg. Nissen. in vita S. Ephr. Syri Celsar. am Cappadociz divino Spiritu ductus, ipse Os Ecclesie audeam illam doctrinam lucinam Basilium vidit.

<sup>3</sup> Bellarm. de Script. Eccles. De S. Hilario, S. Hilarius Doctor maximus, & Ecclesie Catholice columna merito habitus sit.

<sup>4</sup> Chrys. hom. 3 de laudibus Pauli.

<sup>5</sup> Cyprian. Ep. 63. Siquis tenet vel possidet de bonis Caelij Cypriani Episcopi Christianorum.

<sup>6</sup> Reply pag. 74

<sup>7</sup> Bellarm. l. de gra. primi hominis c. 3. Ex his intelligi potest auctorem quæstionum novæ veteris testamenti non solum non esse S. Augustinum - sed neq. esse hominem Catholicum. Idem de effectu Sacram. l. 2. c. 101. Respondo primo, librum citatum non esse Augustini, sed alicujus hæretici.

is preferred before your Popes, ) *Athanasius an egregious pillar of the Church whose Tenets were esteemed for the laws of right faith*. *Basil the mouth of the Church*, and *Hilary the Pillar of the Church of Christ*. But to remove this title see whether *Paul* be inferior in *Chrysostoms* judgment, *Alte alter Michael Christianorum Dux, Alter Aaron totius mundi populus inunctus sacerdos*: He an other *Michael the Archangel, or Captaine of Christians*: An other *Aaron an anointed Priest to the people of the whole world*. And *Cyprian* when he was sought for to be martyred, was termed the *Bishop of Christians*, which is the same with *Pontifex Christianorum*, so that this title gives not *Peter* this Universal Monarchie any more then others. But the Jesuits may know those words cited by him, are not truly the words of *Ensebius*; for *Scaliger* delivering him truly to the world, findes not there the Jesuits quotation, there being neither in it *natione Galileus*, nor *Christianorum Pontifex*, wherby we see the Monarchy wil stoop to any corruptions.

Neither are the Jesuits next following quotations any better. For the two places cited from *S. Augustine*. the first cited out of his 124. *serm. de tempore*, where *S. Peter* is termed *the Head, the very Crowne of the Church*: the second urged from the same *Father*, or *whosoever els was the Author of the questions upon the old & new Testament*. For even as in *Christ* were found all the causes of *mastership*: so after our Saviour all are contained in *Peter*: for *Christ* ordained him *their head*, that he might be the *Pastor of our Lords flock*: they are none of his; the first being suspected by many; the second rejected by all, yea so despised by *Bellarmine*, that he makes the Author no *Catholic*, but an *Hæretick*, *qui multa docet & contra fidem, & contra Augustinum*, that taught many things both against faith, & against *S. Augustine*. I doe not urge this, as if his testimonies from hence were of any

Strength

Strength they being answered in substance before, but because you may see that they will avoyde no witnesses (though in other causes they reject them) that will advantage their cause.

For the titles given to *S. Peter* by *Chrysostome*, 28 *Cheife*, *Capmine*, *Head of the Apostles*; they all have received answer before. For we acknowledge *Peter Head* which is the same with *cheife of the Apostles*, otherwise how could *Paul* compare himselfe to the very cheife, if there had beene no cheife? And if the *Apostle* had bene by divine institution *Pauls* Sovereaine, how could *Paul* compare himselfe, with him, he himselfe being divinely assisted? Reply pag. 54

But the Jesuite making a pause is willing for brevities sake to let passe manie other holy Fathers and Doctors of the ancient Church, who are most copious in the confirmation of *Peters* primacy over the rest of the Apostles.

Reply pag. 54

And you have seene for what kinde of Primacie it is, that the Fathers speake, not a Primacie of power to which all the members of the Church must stoop, but of Order, excellency, gifts, graces; for the Fathers will expell from their mindes, that will sincerely read them all conceite, that *Peter* had a soveraigne Monarchy over the Apostles. See *Peters* Primacie the same with that of *James* and *Iohn*, for so saith *Clement*, *Peter* and *James* and *Iohn*, after the assumption of our Saviour, although they were preferred before others of our Lord himselfe, yet did not challenge this glory to themselves. Neither is *Paul* by *Chrysostome* made lesse then *Peter* himselfe, and from *S. Paul* his owne testimony, \* *Eccl. lib. 1. c. 1.* *Gal. 2. 8.* And now (saith that ancient Father) *Iosh Paul* shew himselfe to be equall to the rest (of the Apostles) in honour,

& *Isobus*, & *Iohannes* post assumptionem Servatoris, quamvis ab ipso quoque Domino alijs essent prelati, gloriam tamen hanc sibiipsum non vendicabant, &c.

neither



7 Chrysost in  
Epist. ad Gal. c.  
2. Jamq; se ca-  
teris honore  
parem ostendit  
nec se reliquis  
illis, sed ipsi  
summo compa-  
rat declarans,  
quod horum  
unusquisque  
parem sortitus  
sit dignitatem.  
8 Ambros. serm.  
66. B. Petrus &  
Paulus eminent  
inter universos  
Apostolos &  
peculiari qua-  
dam preroga-  
tiva præcellunt;  
utrum inter  
ipsos quis cui  
præponatur  
incertum est.

9 Cyprian. de  
Unitate Ecce-  
siaz. Apostolis  
omnibus post  
resurrectionem  
suam parem  
potestatem tri-  
buat.  
10 Ibid. Hoc e-  
rant utique  
& ceteri A-  
postoli, quod  
fuit Petrus, pa-  
ri consortio præditi & honoris & potestatis.

11 Hierom. l. 1. cont. Iovin.  
At diebus super Petrum fundatur Ecclesia: licet id ipsum in alio loco super om-  
nes Apostolos fiat: & cunctis clares regni celorum accipiant & ex æquo &c.  
12 Reply pag. 54.

neither doth he compare himselfe to those others, but unto the  
very Chiefe, declaring that every one of them had obtained a-  
like dignity 7. Ambrose knowes not whether should bee  
preferred 8, but Cyprian and Hierome make them all equall  
Christ after his resurrection (saith Cyprian) gave equall  
power to all the Apostles 9. And the rest of the Apostles were  
even the same that Peter was being endued with the like fil-  
lowship both of honour and power 10. Hierome also speaketh as  
much. The Church is founded equally upon all the Apostles,  
all received the kingdom of Heaven, & ex æquo super eos Ec-  
clesia fortitudo solvantur 11. So that the Iesuite had done well  
if he had taken up before; if he had not troubled his Rea-  
der with proving that kinde of Primacy which is not de-  
nyed him, and had forborne the attempting a proofoe of  
that, which the Fathers will never graunt. But howsoever  
he resolves that Optatus Bishop of Milevetum, must not be  
let passe, in regard he will seeme to catechize our Answerer  
himselfe very handsomely in these words. Thou canst not deny  
but that thou knowest full well, that the Episcopall Chaire  
hath beene first given unto Peter in the cittie of Rome, where-  
in Peter the head of the Apostles hath sitten; Whence also hee  
was called Cephas. In the which one Chaire Unitie might be  
kept of all men: least the rest of the Apostles should maintaine  
every one their singular Chaires to themselves: so that now  
he should be a schismaticke and an offender, who would seeme  
to raise up another against this onely Chaire 12.

This place of Optatus, if the Papists doe rightly interpret  
it, must enclose a notorious falshood; for can it be affirmed  
with truth by Optatus that in his time the Apostolicall  
Chaire was onely placed in the City of Rome, when o-  
ther Apostles had their severall seates and Chaires in o-  
ther Citties also, as James at Hierusalem, as well as Peter

13 Hierom. l. 1. cont. Iovin.  
At diebus super Petrum fundatur Ecclesia: licet id ipsum in alio loco super om-  
nes Apostolos fiat: & cunctis clares regni celorum accipiant & ex æquo &c.

14 Reply pag. 54.

at Rome, all which were visible and conspicuous to the Church before *Optatus* his time, as we may see out of *Tertullian*, *Percurre Ecclesias Apostolicas, apud quas ipse adhuc cathedra Apostolorum suis locis praesidentur*.

And therefore *Optatus* his Chayre cannot be interpreted for the onely chayre of the Catholicke Church placed by *Peter* at Rome, from which whosoever did separate himselfe (upon what cause soever) should be a Schismaticke.

But *Optatus* being rightly understood declareth thus much and no more; That *Peter* having his seate placed at Rome (and yet *Eusebius* maketh him not the first Bishop there) the Apostles did forbear to place their seates in that Cittie, and therefore judgeth the Donatists schismaticall that placed another Bishop of their Schisme in Rome *contra singularem cathedram*, which this father sheweth was ever one in Rome, *in ea sedis primus Petrus, succedisse Linus, Lino Clemens*. So that the Donatist *Permenian* with his fellowes were esteemed Schismaticks by *Optatus*, not because they separated themselves from the Unitie of the Roman Church as now they understand it; but in regard by placing a Bishop of their faction in Rome, they contemned the established policie of the Church that required in one Cittie but one Episcopall Chayre. Whereby we see, that *Optatus* is so farre from catechizing the Answerer, that hee doth checke the Iesuite and his faction; that in like manner as the Donatists have done, doe now intrude upon our Episcopall Chaires in Ireland, titular Bishops of their faction of Schisme, not forbearing the chayre of S. Patrike it selfe.

But drawing to conclusion of this point, the Iesuite would wish that both the Answerer and all his Adherents would listen well unto S. Leo, who saith, that *Peter* onely in all the world is chosen as cheife in the calling of all Nations &c.

And we tell him that Pope Leo did speake more for *Peter* to advance himselfe, then it is probable he would otherwise

*Tertul. praescrip. con. haereticos*

*Euseb. hist. Eccl. lib. 3. c. 3. &c. 19.*

*Reply pag. 33*

otherwise have done, if his *Chayre* had not met with some opposition in those times; for *Leo* maketh *Christ* (*Marke the tenth*) to reprehend the desire of that power which in the Iesuites quotation he seemeth to give to *S. Peter*<sup>1</sup>, although *Maldonate* the Iesuite would not have the words of the Evangelist so to be understood<sup>1</sup>.

<sup>1</sup> *Leo* Epist. 55. ad Pulcher. Augustam de archiepiu Anatolij. Et ille vere erit magnus qui fuerit totius ambitionis alicuius dicente Domino: (Quicumque voluerit inter vos maior fieri, sit vester minister. Et quicumque voluerit inter vos primus esse, erit vester servus. Sicut filius hominis non venit ministrari, sed ministrare. Maldonat. eom. in Marc. 9. 35. Non hic agi de prima in gubernanda Ecclesia dignitate, etsi etiam consuevit alicubi apud Leonem magnum legi memin.

<sup>1</sup> Reply pag. 55

<sup>1</sup> Reply pag. 55

<sup>1</sup> Reply pag. 56

<sup>1</sup> Reply ibid.

*We have scene then* (saith the Iesuite) *how undoubtedly the antient Fathers maintained S. Peters primacie as well over all the Church of Christ, as over the rest of the Apostles also*: But any may perceiue with how false eyes; his owne witneses but little favouring his cause, as we shall further shew hereafter. So that any may conceive, how poorely he hath layed the foundation of the *Roman* Catholicke Church, vizt. *Peter* his Monarchichall power over the *Apostles*.

*Neither* (saith he) *will it be hard to shew the like uniforme consent of antiquitie in attestation of that other point, denied also by our Answerer, in the Star-chamber, concerning the same headship and Primacie which the Bishops of Rome doe inherite by lawfull succession*<sup>1</sup>. And to manifest this he be- ginneth his entrance with a repetition of what hath beene said and answered before, and then fixeth first of all upon the strong pillar of Popish height, *the Arabicke Canons of the Nicene Councell*, from whom hee doubteth not to bring us most plaine testimony in this point, and who be- lieiveth him not? for if these Canons speake not plainly for the purpose whereunto they were framed, what device can helpe them?

But the *Iesuite* knowing his coyne counterfeite tels us, that the *Answerer* doth soon rid himselfe of this, and the like decrees of that holy Synode, by averring them to be forged by certaine well-willers of the *Roman Church* in the name of the good Fathers that never dreamed, saith he, of such a business.

And is not this a truth that the Iesuite cannot resist though he playes the Baby, in telling us, that if you desire

to hear him prove this his saying, you must have patience, for other proofs you are like to get none of him, besides his owne rash affirmation.

For the matter is so cleare from all antiquity, that there were but twenty Canons in the Nicene Council (all which we have) that it were but the mis-spending of time to prove that which all acknowledge. Besides, could the famous lights of the world at that time be ignorant of these Canons, as *S. Augustines*, with *66. and more African Bishops*? Were they so little esteemed, that they were disected at Rome, or so unknowne in the East, that the *Patres* of *Constantinople* and *Alexandria* could make no returne of them, though the one sent them *intirely* as they were decreed by the Fathers at Nice, and the other transmitted faithfull exemplars from the authentick Copies. But if there were nothing else to disgrace them, the Iesuite his endeavours to justify them from farre-fetched and counterfeited grounds were alone sufficient to render them suspected of themselves. For doe you thinke that a sic from the Hands of *S. Thomas*, sent from some sleight Mercenarie of the Pope to his mancipated servants the Iesuites in a matter that concernes the Popes greatnes so acerely, is to be received as an infallible Argument? Neither if this Papall altitude could stand upon true grounds, would it need such counterfeited supporters as these two Epistles cited by the Iesuit, in regard they declare themselves

Epistola Concil. Afric. ad Cæsariensem. Quia illud quod pridem per eundem co-episcopum nostrum Faustianum, tanquam ex parte Nicæni Concilij, extrinsecus transmissum in Concilijs verioribus quæ accipiuntur Nicæna, à sancto Cyrillo, Cæsariensi Episcopo nostro Alexandrinæ Ecclesiæ, & à venerabili Antiocho Constantinopolitano antistite, ac authenticè tale aliquid non potuimus recipere. Epistola Antici Episcopi Constantinopolitani ad Conciliū Africanum. Sicut scripta sunt in Nicæna civitate à Patribus canonicis (in integro ut iussit) dixi. \* Scripta ad Conc. Africanum Cyrilli Alexandrinæ Episcopi. Necessè habuit fidelissima exemplaria ex authentica Synodo, in Nicæna Bythinia habere, vestra charitati mittere, quæ secundum Ecclesiasticam historiam requiruntur.



⁹ *Athanasius*  
Epistol. ad or-  
thodoxos in  
persecut.

⁹ *Hieron.* in  
Chron.

⁹ *Baron. rom. 3*  
ad annum 336  
n. 39, Exul ho-  
mo agebat  
in Gallijs.

⁹ *Epistola A-*  
*thanasij &*  
*Aegyptiorum*  
*Episcoporum*  
ad Marcum Pa-  
pam. Sane prae-  
sentibus nobis  
octoginta ca-  
pitula in me-  
morata tracta-  
ta sunt Synodo  
scilicet quadra-  
ginta à Græcis  
Græca edita  
lingua, & qua-  
draginta à La-  
tinis similiter  
Latina edita  
lingua. Sed vi-  
sum est, 318.  
patribus, San-  
cto spiritu, re-  
pletis in præ-

dicto Concilio congregatis, & maxime jam dicto Alexandro & Apostolicæ sedis Apo-  
stolice, ut decem capitula adunarentur alijs, atq; congruis locis insererentur, & ad so-  
lenni septuaginta discipulorum, vel potius totius orbis terrarum linguarum, septuaginta  
interi & tam excellentis concilij fierent capitula. <sup>c</sup> Bellarmine scriptor Ecclesiæ, Atha-  
nasius. De Epistolis Athanasij ad Marcum Papam, & Marci Papæ ad Athanasium, con-  
stat extraneæ temporis, eas epistolas esse supposititias. <sup>d</sup> Baron. rom. 3. ad an. 336. scilicet  
p. 39 & 40. Voluit ille sapientis Architectus bene esse consultum assertioni Zosimi & Boni-  
facij de Nicæno Canone extra numerum vicentiarum allegatum. Homo illi ad fidem  
confugi, qui ignoravit ex aperuissima veritate solutionem adire.

For the *second Epistle to Felix*, if we observe what the Iesuite urgeth out of him, unless we be wilfully perverse we cannot thinke *Athanasius* and the Bishops of Egypt to bee so farre from sense as this Epistle makes him, that they *dare not presume to yeeld to the Errors* of their enimies (the Arrians) *without acquainting the Pope therewithall*, as if with his dispensation they might adhere to any corruption whatsoever. Besides the *Rescript to this Epistle* was dated *Agario & Iuliano* *Cos.* : when as never any that did number the *Roman Consuls* did make mention of *Agarim*. And also the *Rescript* declares what wee may conceive both of it and the *Epistle of Athanasius*, to wit, that they are of no better stampe then the *Decretall Epistles*, the latter part of the *Rescript* being taken out of the latter part of the *Epistle of Felix the first to the Bishops of France*. And to close up this, *Binnius* will tell this Iesuite that the Epistle it selfe is of suspected birth, both from the time when it was written, and other circumstances, and *Baronius* doth also disparage this Epistle, and derides the Merchants that maketh use of such baggage Commodities: From whence wee may see, how this Iesuite is voyde of all shame, who as if he had hit the Eagle on the eye, doth not onely produce these counter-fits, but swolne with impudencie, in his wonted manner of rayling, bitterly reviles the Answerer for justly telling him, that the good Fathers assembled in that Synode never dreamed of such a busines, nor established any such Decrees or Canons at all.

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Vide rescriptum huiusmodi apud Binnium tom. 1. conciliorum.

Bin. tom. 1. Concil. in nomine in Epist. Athanasij &c. ad Felicem & Felici ad Athanasium.

Hæc Epistola sub nomine Athanasij ad Felicem ex synodo Alexandrina scripta ab Episcopis Aegypti, Thebædis, & Lybiæ, de fide suspecta est.

tum quod hoc tempore, quo Athanasius in exilium clausus erat, cremona laus habitabat, quæ cremona Libano cremona Episcopis cremona, decreta Imperatoris & Mediolanensis

Concilia Bulli sedibus suis turbati erant, neq; locus, neq; tempus cogenda Synodi esse poterit; cum quod hæc epistola ad Felicem scripta, ipsius Felicem de sua ipsius ordinatione certiores reddat. Baron. Annal. tom. 3. ad Annum 347. pag. 66. Quæ fertur Athanasij nomine ad Felicem Romanum Pontificem ex synodo Alexandrina scripta. — haud ræque probatur &c. At ipse suas merces, Martini emittit.

Beholde these (saith he) how precisely this holy Father doth alledge the Canons and decrees of the Nicene Council for the authority of the Roman Church, and for her absolute Supremacie over all other Christian Churches throughout the world. And what will not our Adversaries venture to say and doe against the Catholick Truth, when as they stick not with brazen faces to avouch, that the good Fathers assembled in that Synode, never dreamed of such a businesse, &c. But I leave it to the iudgment of the impartiall Reader, to determine whether the abovesaid Testimony of S. Athanasius, given but twenty yeares, or thereabouts, after the said Nicene Council, doth not sufficiently braste and burst their face of brasse, and force them to swallow downe againe their enormous untruthes, and calumniations.

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Bellarm. de

Rom Pontif. a.

Quod illi

canones non

sunt omnes,

probant non-

nulli ex Episto-

lis Athanasij ad

Marcum Pa-

pam, in quae-

rit exemplum

Niceni Conci-

lij ex Romani

Pontificis scri-

ptis assensu

exempla quae

erant Alexan-

dria fuisse cre-

ata ab Arianis,

Sed hoc ar-

gumentum re-

cteatur a Mag-

istro Gesenius,

et vere NON

est SOLI

ROMANI

ROMANI

ROMANI

ROMANI

ROMANI

ROMANI

ROMANI

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ROMANI

ROMANI

Heere wee may see a discourse fit for a Jesuite, all confidence, but builded upon no truth. Cardinall Bellarmine confesseth the Iesuites prooffe from the Epistle of Athanasius to Pope Marke, and the Rescript to Athanasius to be unsound, and what sound evidence he hath brought from his *INDIAN Tale*, and the other Epistle to Felix, hath beene declared. So that the Iesuite may consider, that *Fures clamorem*, thieves may flye from his voyce, but true men tremble not at the noyse. He may strain himselfe against brazen faces, enormous untruths, calumniations, but whom doth he wound but himselfe, that among all the ancient Fathers, cannot bring one Argument for these *Arabische Canons*, but these false birthes, lying, counterfeit, and yet doth swagger, triumph, rage and swell against him, that justly putts defiance to his folly?

But leaving these counterfeits, the Iesuite would persuade us, that he will proceede in laying downe the iudgment of the ancient Father, concerning the derivation of S. Peters Supreme iurisdiction unto all his lawfull Successors in the *Romane See*.

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The Iesuite doth well to distinguish those that follow, from those that in this point hee hath already alleadged; but with whom doth he beginne? With him (I suppose) that will faile him, when it cometh to tryall, and that is *S. Augustine*, who expresseth what the Iesuite is to prove. *Augustin Psal. m. contra partem Doctrinae* most plainly. Reckon (saith he) the Priests, even from *Peter's* seat, and observe, who to whom hath ever succeeded in that rank of Fathers: that same is the rocke which the proud gates of hell doe not overcome. *Replypag. 19*

Loe here (saith the Iesuite) *S. Augustine* maketh the very succession of Bishops in the Roman See, that invincible rocke upon which Christ built his Church, forasmuch as it is grounded in Peter, and thereby is partaker of the promise of Christ, that the gates of hell shall not prevayle against it. *Replypag. 19*

*S. Augustine* speaketh nothing here to the Iesuites purpose; for he neither maketh Peter the Monarch of the Church, nor the Pope his sole Successor in that Monarchie. Neither doth *S. Augustine* (as the Iesuit affirmeth) make the very successio of Bishops in the Roman See that invincible rock upon which Christ built his Church. For who will dreame that Father, to esteeme that present seate or succession to be the rocke for any other reason, then because they held the rocke confessed by Peter? And in this sence, not only *Peter's* successors at Rome, but all other successors of Peter & the rest of the Apostles might be stiled rocks. For why may not those churches that cleave fast to the rock of faith be called rocks

*Origen. in Math. hom. 7. Petra est enim omnis qui*

imitator, est Christi: ex quo bibebant qui bibebant de spiritali consequenti petra. Et super omni huiusmodi petra: edificatur ecclesia Dei. In singulis enim quibuscunque perfectis qui habent in se congregationem verborum & operum: & sensum omnium qui huiusmodi beatitudinem operantur: consistit Ecclesia Dei. cui portae non prevalent inferorum. *Idem autem super unum illum Petrum arbitraris Universam Ecclesiam edificari à Deo: quid dicis de Iacobo: & Iohanne filijs tonitru: vel de singulis Apostolis? Vere ergo ad Petram quidem dictum est: tu es Petrus &c. tamen omnibus Apostolis: & omnibus quibuscunque perfectis fidelibus dictum videtur.*



† Irenæus l. 4. c. 43. Ijs qui in Ecclesijs sunt presbyteris oportet obaudire qui successionem habent ab Apostolis quicunque cum Episcopatus successione charissima veritatis cernum secundum beneplacitum patris acceperunt. Idem c. 44. Adherere his qui & Apostolicam doctrinam custodiunt, & cum presbyterij ordine sermonem sanum & conversationem sine offensa præstant. † August. in Psalm. contra partem Donat. Talis si quis ad te veniat plebeus Catholica fide. Quales illos sanctos viros, omnes solemus audire.

to stay and adheare unto, as well as the Roman & her Bishops, in regard *Augustine* saith in that very Psalm, that if any man come full of the Catholicke faith, we are wont to give care unto him, as unto these men.

But what makes the former words to the Iesuites conclusion? Doth *S. Augustine* here declare *Roman* Preists, Successors to *Peter* in a Monarchicall estate, or such unmoveable grounded rocks, that all the Churches in time to come must be grounded upon them? Surely, the Iesuite will never finde this to bee *S. Augustine's* meaning; but from what the *Roman* Preists had beene, and from what for the present they were (alluding to our Saviors words) he doth stile them a rock that the gates of Hell did not at that time prevaile against, making them a good directory to truth, whilst they adheared to the Apostles doctrine. For by the course of that Psalm we cannot conceive *S. Augustine* to have thought otherwise, in regard he doth not give the Bishop of Rome power to end and determine that controversie, but maketh *Donatus* his request to have his cause heard at Rome to be unjust, telling us what the Emperour had ordained, that divers Bishops & Preists should heare the matter, & not the *Roman* Bishop alone, which he would not have done (I suppose) if the Bishop of Rome had had that Monarchy by Apostolicall succession, which now they pretend by that title to enjoy. But there is not a word of *Augustine* that proveth the *Roman* Bishops, Successors of *Peter* in any office, power or Bishoprick, or so much as maketh him Bishop of Rome. That he had his seate there, where the *Roman* Preists had their Succession, he insinuateth, but in this place he telleth

† August. ibid. Nam Donatus cum volebat Africam totam obtinere. Tunc Iudices transmarinos petijt ab Imperatore. Sed hæc tam injusta petitio non erat de charitate. Hoc ipsa veritas clamat quam volo modo referre. Nam contempsit Imperator, misit, quæ sederent Romæ, Sacerdotes, qui tunc possent Cæciliano, cum illo audire.

us no more, nor so much as *Eusebius*, who beginneth the Roman Bishop with *Linus* 1, for the words of *Eusebius* [after the martyrdom of Peter and Paul] can no more make Peter Bishop of Rome, then Paul, and I thinke they will not admit two Bishops at once in one Citie. Much more might be urged, to shew that the Iesuite hath produced *S. Augustine*, to testifie that which hee never thought of: But I will come to *Chrysostome*, whom the Iesuite produceth, expecting much from him, because hee nameth *Peters Successors*. Why (saith he) did Christ shed his blood, but to regaine those sheepe, the care of whom he committed both to Peter and to *Peters Successors* 11.

I aske the Iesuite, whether he thought the Apostles had no commission from Christ to have a care of his sheepe: whether, *Go ye into all the world, and preach the Gospell to every creature* 12, did command no care of CHRIST'S flocke, or whether there be no successors of Peter, but the Bishops of Rome? *Cardinall Cusanus* cannot deny, that all Bishops are the successors of Peter 13. And *S. Chrysostome* in the very place cited by the Iesuite, expresth himselfe to be free from the conceit, that the Bishops of Rome are *S. Peters* onely Successors. For why should he perswade *Basil* to be mindefull of his dutie, hee being a Bishop from this reason, because CHRIST said to Peter, *Lovest thou me? Feede my sheepe*, and because the care of his sheepe are committed to Peter, and his successors 14, if hee had not beene one of them? This title I have shewed before, doth belong to other Bishops, as well as *Romaue*, neither is it denied by *Bellarmino* himselfe 15, and therefore I may forbear here further to presse it,

The next is *Leo*, but I shall not neede to speake to that which is urged from him here, in regard I shall have more occasion in the next Section. He loved to be great, and to make Peter greater then he should be, for his owne sake, as I have in some things before declared, & shall hereafter

*Eusebius* hist. Eccles. l. 3. c. 20.  
*Linus* vero primum post Petri & Pauli Martyrium Romanæ Ecclesiæ Episcopus formatus est.

11 Reply pag. 59

\* Marke 16. 15  
12 Nich. de Cusa. Card. l. 2. De concord. cath. c. 13. Non possumus negare, omnes Episcopos esse eiusdem successores, scilicet Pe-

13 See Chrysostomes testimony produced before in the beginning of the Section.  
14 Bellarm. de Rom. Pont. l. 2. c. 24. Respondet in Apostolatu continui Episcopatum, & Episcopos succedere Apostolis.

more fully shew. Yet all that hee desired (I suppose) was not so great licentiousnesse as the *Bishop of Rome* desireth, and would have all to attribute unto himselfe.

Now commeth the *Bishop of Ravenna*, *Peter Chrysologus* in his *Epistle to Eutyches*, You are not much beholding to that See, that you should bring a Bishop from thence to give testimony for you; but what saith hee? *Wee desire thee honorable brother, that thou wilt listen durably unto those things which are written by the most blessed Pope of the Roman city; because S. Peter who liveth in his proper See, & is president in the same, giveth the truth of faith to such as seeke*

*Reply pag. 59 the same.*

But what is all this? He perswades *Eutyches* to adhere to the truth of Doctrine, preached by the *Roman Bishops*, & from what reason? *Because S. Peter who liveth in his proper See, & is president in the same, giveth the truth of faith to such as seeke the same.* Who meaneth hee here, by *S. Peter*? Not the Apostle in person; surely if he did, they did ill to usurpe that chaire that he did preside in himselfe, & hereby they are debarred of succession. If he meant his doctrine, this might have been said of *Antioch*, & other Episcopall Sees; But if they will have *Peter* so to remaine in the *Roman city*, that he may give the true faith by inspiration, to such as seeke the same, this is too grosse to bee beleived, though *Leo* hath some words that call upon us this interpretation. So that you see *Chrysologus* here speakes little for a Monarchy by succession.

*P. Leo episcop.  
29. ad episc.  
Vern.*

The Iesuite is at a pause, yet before he leaves, he brings forth *Siricius Pope*; but doe you conceive the reason? That he may make his discourse suitable, and as he begun with a forged Councell, so hee might conclude with a counterfeit *Pope*.

Now, as if he had beene able to have pleaded the cause of those ignorant Delinquents, & to silence the whole Star-chamber, he tels us: *By these authorities, & many more the Re, which might be alledged, is appeareth how easilys one might*

*have*

have taken up our Answer in his Star-chamber flourish, concerning this matter of S. Peters, and his successors universall Jurisdiction. But let me advise the Iesuite, unlesse he leaves counterfeits & forgeries, to keep himselfe out of that Chamber which contains pleaders & pretenders of that kinde; For although his folly and conceite may so advance the opinion he hath of his Rhetorick, that he presumes he can perswade any thing. Yet experience will acquaint him, that he cannot so easily in that place deceive. But let us view this Orator, how he would have argued, if at that time he durst have confessed S. Peter in that presence. First he would have told those grave Councillors. That howsoever all the *Ap. files* were equally chosen, and extraordinarily sent by Christ to preach teach, and convert all nations, and had herein equall jurisdiction every one over all Christian people, throughout the world, yet as S. Leo doth truly observe, though all were equal like, yet no one was granted the preheminentie over the rest. e.

All which had beene a slender defence, unlesse hee had proved better then he hath done, that Peters preheminentie was Monarchicall of power: not of honour and gifts, &c. as we our selves acknowledge.

Secondly, he would have said, that they had then the like Apostolicall power extraordinarily given unto them over all nations, but not in the same degree with Peter, their power being over all yet not over one another, as Peters was, who was their Head. which is a dreame and fancie, as hath beene shewed in answer to his former productions, Yet if the Apostles were equally chosen, as the Iesuite saith, and had equall jurisdiction to teach all nations throughout the world, if if they had plenitudinem potestatis, fulnes of power: as Bellarmine confesseth, if they were endued, as before hath beene related, *pars consortio honoris & potestatis*, with the like fellowship of honour and power, as S. Cyprian, and to the same effect other Fathers have affirmed, how can this disparitie arise? Doth he thinke by a framed deceit, that

either



neither hath foundation from Scriptures, or Fathers, to controule our beleife? The Apostle [1. Cor. 11. v. 5.] telleth us that there were *Summi Apostoli*, cheife Apostles, not one that was *summus* the cheife; and sheweth Gal. 2. v. 9. that Peter with others gave the right hand of fellowship and Communion, not of commaund to him, and Barnabas. Besides the Apostles shew more power over Peter, then the Iesuiste can shew that he exercised over them. They sent him to Samaria, Acts 8. v. 14. They question his actions, and call him to an accompt, Acts 11. Paul reproves him, (Gal. 2.) where he fayled; Paul chides and Peter suffers (saith S. Chrysostome) that whilst the Master being chidden doth hold his peace, the Schollers might verie easily change their opinion h. An act that the glosse is perswaded would not have beene done, unlesse he had thought himselve Peters equal i, or as Cajetan conceiveth, something greater k.

<sup>h</sup> Chrysost. in Epistolâ Galat. c. 2. Vnde & Paulus objurget & Petrus sustinet, ut dum magister objurget, facillime discipuli mutant sententiam.

<sup>i</sup> Gloss. Ordinar. Resti. Quod non auctoritate nisi se non imparem sentiret.

<sup>k</sup> Cajetan. in locum.

<sup>j</sup> Reply pag. 60

<sup>m</sup> Reply ibid.

Thirdly he would have told them; that they (the Apostles) were but as extraordinary Embassadors unto all Nations, Peter was the ordinary Pastor, not onely over all Nations, but also over the very Apostles themselves l.

But that grave Councillor would have espyed the Iesuiste to have disadvantaged himselfe; for in one place hee acknowledgeth, that all the Apostles had the like Apostolicall power extraordinarily given unto them, -- being, Heads and Pastors of the universall Church, their difference being in Degree m, and here he makes S. Peter not onely in degree to excell the rest of the Apostles in the Apostolicall office, but gives him another different power superiour to the Apostleship, which he calleth ordinary not onely over all nations, but also over the very Apostles themselves. But I aske the Iesuiste, why it should be a good argument for Peters primacie, that he was first named among the Apostles, Mat. 10. v. 2. if the naming of the Apostles in the first ranke of the ministers of the Church, Ephes. 4. v. 11. may not obtaine from the Iesuiste the same priviledge? It

seemeth

seemeth hard, that the Iesuite should so plead for the Papacy, that thereby he should labour to diminish the Apostolicall power, especiallie when the Rhemists will have the name of *Apostle* to signifie dignity, regiment, paternitie, principalitie and primacy in the Church of G O D, according to that of S. Paul. 1. Cor. 12. v. 28. And G O D hath ordained some in the Church: as first *Apostles*, &c; And that they thought the *Apostleship* to be no bare extraordinary power legantine, but as supream, so ordinary, it will appeare by their describing of it to be a calling of office, government, authoritie and most high dignitie given by our Master---with power to binde and loose, to punishe and pardon, to teach and rule his Church, which is called by a name expressing ordinary power in the Psalme and in the Acts, viz. *a Bishopricke*: And although the Iesuite now seeth that *Peter* can be no Monarch by his *Apostleship*, such extraordinary power being given to others, yet it hath beene that which they ever pretended to exalt him, whom they would have to be *Peters* Successour, and the Monarch of the Church: and therefore they have had their mouthes and reticripts full of *Apostle* and *Apostleship*, calling his office *Apostleship*, saying that he heareth causes with his *Apostleship*, (why should he not determine with it?) All his instruments of government are *Apostolicall*, as *Letters*, *Deerees*, *Mandates*, *Bulls*, *Pardons*, *Dispensations*, nay what hath he that is not *Apostolicke*? Whether *messenger* or *Legate*? Whether *Palace*, *Chamber*, *Chancery*, *Seale*, &c. Besides how many of the Iesuities counterfeits urged for the *Primacy* are thought to speake effectually, when they attribute to the Pope, to sit in the *Apostolicall* height, so have his *See Apostolicke*, his office an *Apostleship*, his priviledger, his eminencies *Apostolicall*.

Fourthly, he would have told them, that the ancient Fathers declare in plaine tearmes, how Christ grounding his Church upon *Peter* Mat. 16. committing his flocke to *Peter* Joh. 21. wishing *Peter* to confirme his Brethren, and praying for

\* Rhemists  
upon Luk. 9. 15

\* Sacroz. ceterum  
Rom. eccles. 1.  
1. Reg. Cant.  
Apostol. Extra  
de iurejur. 6.  
Ego.

Reply pag. 60

Hilari in Mat.

16 Felix Ec-

clesiæ funda-

mentum.

Hilari l. 6. De

Trinitat. Chri-

stum Dei fili-

um non solum

nuncupare sed

etiam credere

--- Hæc fides

Ecclesiæ fun-

damentum.

Idem l. 2. De

Trinitat. Vna

hæc est fides

fidei Petra Pe-

tri ore confessa

Tu es filius

Dei vivi.

Basil serm. de

Pœnitent. Chri-

stus verè Petra

est inconcussa.

Petrus vero

propter Pe-

tram.

\* Ambrosi ser.

3. Recte igitur

qui Petra

Christus, Si-

mon nuncupa-

tus est Petrus,

ut qui cum

Domino fidei

societatem habebat, cum Domino haberet, & nominis Domini unitatem, ut sicut à

Christo Christianus dicitur, ita & à Petra Christo, Petrus Apostolus vocaretur.

\* Gregor. Nilivensis, cap. postremo testimoniorum con-

Iudæos Dominus est

Petra fidei, tanquam fundamentum ut ipse Dominus ait ad principem

Apostolorum; Tu es Petrus & super hanc Petram ædificabo Ecclesiam me-

am.

for Peter's faith that it should not faile, Luc. 22. constituted Peter head of his Church upon earth, and consequently there- by made him Prince, Chiefe, Capitaine, Heady Leader and Pre- late over the rest of the Apostles.

But whosoever will weigh his quotations shall perceive that the Fathers have beene onely pretended by him, they disdaining any such Monarchie as from those texts, the Jesuite labourerh to collect. And first for the 16. of Mat. Although the Fathers doe sometimes give Peter the name of the rocke or foundation upon which the Church is build- ed or grounded; yet their meaning is not that the Church is builded upon Peter absolutely and personally, but rela- tivelie and from his faith, or Christ that hee confessed.

And therefore Hilary that calleth Peter the foundation of the Church 4, telleth us that; not onely to say but also to beleive that CHRIST is the Sonne of GOD, this faith is the foundation of the Church 1, and in another

place hee saith, This is the alone happie rocke of faith confes- sed with the mouth of Peter, Thou art the Sonne of the ever- living GOD. S. Basil also saith, that CHRIST is

truely a Rocke unmoveable, but Peter is so from the Rocke Christ. And S. Ambrose concludeth<sup>u</sup> that rightly there- fore, because CHRIST is the rocke, was Simon called Pe-

ter, that so he that had a society of faith with his Lord might also have the unite of his name; that as a Christian taketh his denomination from CHRIST, so Peter the Apostle might

take his name from the rocke CHRIST. So also saith, Grego- ry Nilfen, The LORD is the rock of faith; even the foundation as the LORD himselfe saith to the Prince of the Apostles,

Thou art Peter, and upon this rocke I will build my Church 2.

And S. Augustine teacheth us, that, *The Church is founded upon a rock; from whence even PETER took his name: For the rock took not its denomination from PETER, but PETER from the rock, even as CHRIST taketh not his name from Christians, but a Christian from CHRIST* v. Theodoret shall conclude for this particular, who telleth us, that *Blessed PETER or rather the LORD himselfe layed the foundation, for when PETER said thou art CHRIST the Sonne of the living GOD, the LORD said, upon this rock I will build my Church: Be not you therefore denominated from men, for CHRIST is the foundation* 2. So that the Iesuite may see how Peter was the rock and foundation by confessing and preaching CHRIST the true rock: The latter of which duties [to wit, preaching CHRIST] is so bitter unto their Popes, that I thinke they had rather forsake their Rock-shipp, then be tyed thereunto.

And as the Church was nootherwise grounded upon Peter then you have heard from the Fathers, so neither was the flock of CHRIST (10.21.) committed to Peter in the Romanence. For feeding is not domineering, & that which before did point out a Shepheard, must not now constitute a Prince, or Monarch. But not to descant upon this place in every particular, the Iesuite may take notice, that there want not Fathers, that thinke the other Apostles had as much interest in feeding as Peter himselfe, and that hee received no new power by his passage over, this is cleare from the reasons that the Fathers give wherefore CHRIST spake onely to Peter. As first, not to give him a new power and Commission, but to stirre him up to confesse his LORD shew as before hee denyed him. So Augustine writeth in Iohan. 123. Cyrillus in Iohan. lib. 12. cap. 64. Secondly, that hee might renewe the Apostle shippe, for so saith Cyrill. But CHRIST said, feede my Lambes renewing unto him the dignitie of his APOSTLESHIP, least it might

August. tra. 124. in Iohan. Ecclesia fundata est super petram, unde & Petrus nomen accipit. Non enim à Petro petra; sed Petrus à petra: sicut non Christus à Christianis sed Christiani à Christo vocantur. Theodoret. in 1. cor. 3. Fundamentum iacet basis. Petrus vel potius ipse Dominus, cum enim dixisset Petrus Tu es Christus filius Dei vixit dixit Dominus super hanc petram ædificabo Ecclesiam meam. Ne vos ergo denominetis ab hominibus, Christus enim est fundamentum.



¶ Cyrillus in  
Io. 1. 12. c. 64.

Dixit autem  
pascere agnos  
meos, Aposto-  
latus ei reco-  
vatus dignita-  
tem, ne propter  
negationem,  
quæ humana  
infirmitate ac-  
cidit, labefa-  
ctura videretur  
¶ Anacletus ad  
Episc. Italice E-  
pist. 2. dist. 21.  
c. In novo te-  
stam. Ceteri  
verò Apostoli  
cum eodem  
pari consortio,  
honore, &  
potestatem ac-  
ceperunt.

¶ Ambrosius de  
dignit. sacerdot.  
c. 1. Pasce oves  
meas. Quas o-  
ves, & quem  
gregem non  
solum tunc  
beatus suscep-  
it Petrus,  
sed et cum illo.  
Hæc nos suscep-  
imus omnes.

¶ Epist. Clerici

Rom. ad Clericum Carth. apud Cyprian. epist. 3. Sed et Simoni sic dicte: Diligis me, &  
respondis, diligo: & c. Pasce oves, hoc verbum tantum ex actu ipso quo cessit cognoscer-  
mus. et ceteri discipuli similiter fecerunt. Cyprian. de Unitate Ecclesie. Et pastores  
sunt omnes, sed grex unus ostenditur, qui ab Apostolis omnibus unanimi consensione  
pascatur. Gregorius 1. de cura past. c. 5. Si diligis me, pascere oves meas. Si ergo dilectio-  
nis est testimonium, cura passionis: Quisque virtutibus polius gregem Dei pascere con-  
tinet, pastorem summum convincitur non amare,

seems to be lost for his denyall which happened by humane in-  
firmities 2.

What new power is here given? What ordinarie ju-  
risdiction, that ordinarily did not belong to the rest? Here is the old Apostleship renewed to Peter, which by  
denyall of his Master, he might feare he had lost. This is  
all we finde by the Auncient in *paste oves*. And if the Iesu-  
ite will permit it with patience, besides the places for-  
merly cited, their owne Counterteit, that hath a name of  
antiquity telleth us, that *the rest of the Apostles received*  
*honour & power in equall fellowship with Peter*. And Ambrose  
will not favour Rome so much, though he ruled at *Mila-*  
*ine*, but that he will acknowledge, that Peter did not on-  
ly receive the charge of them, but himself and all Bishops  
*received it with Peter*. And as they received the commis-  
sion with Peter, so likewise did they performe the worke;  
for so say your *Romane Cleargie*. *CHRIST said unto*  
*unto Simon, Lovest thou me, hee answered, I love thee: hee*  
*saith unto him, feede my lambes: Wee know this word was per-*  
*formed by the very act of Peters obedience: and the rest of the*  
*disciples did so likewise*. Yea this is acknowledged by Cy-  
prian for a common dutie, and no particular prerogative  
of Peter. *All the Apostles are Pastors, but the flock is shew'd*  
*to be one, which is fed of all the Apostles with an unanimous*  
*consent*. And therefore Gregory from this place doth ar-  
gue, that they faile of love to CHRIST, that performe  
not this duty of feeding the flock. *Whosoever* (saith he)  
*being endued with gifts, refuseth to feede the Lords flocke, is*  
*convinced not to love the chiefe Pastor*.

Neither

Neither doth the other place, *Luc. 22.* in the judgment of the Ancient, make *S. Peter* otherwise then the rest of the Apostles. For (saith *Ignatius*) *CHRIST* prayed that the faith of the *APOSTLES* should not faile: and *Clement* telleth us, that *CHRIST* even now saith as in times past when we were gathered together. I have asked that *YOUR* faith should not faile. And *Augustine* readeth these words in that manner, that it concludech all the Apostles, I have prayed for you, that *YOUR* faith faile not. Whereby the Iesuite may see, that these texts in the judgment of the Ancient Fathers, make not *Peter* to be (as he would perswade) constituted Head of the Church upon *Barch*, and consequently neither Prince, Cheife, Captaine, Head, Leader and Prelate, over the rest of the Apostles, with such soveraign power, as is pretended.

What the Iesuite citeth out of *Hierome* and *Leo* have received answer before, Nothing remaines in this Section, but his more particular answer to the most reverend the Lord Primate his enquires, and first (saith he) When our Answerer then made his first Inquirie, Whether the Apostleship was not ordained by our Saviour *CHRIST* as a special Commission, which being personall onely, was to determine with the death of the first Apostle? Answerer might soon have bene returned, that the Apostleship indeed, ended with the Apostles, yet not that Apostolicall power of headship and Jurisdiction.

First here is poore forgetfulness; for but now *Peter* was Head of the Church, not as he was an extraordinary Embassador, (for therein the Apostles had equall Jurisdiction with him over all Christian people) but as the ordinary Pastor not onely over all nations, but also over the very Apostles themselves; and now in this place, the Headship must bee Apostolicall power and not ordinarie Jurisdiction. Secondly, I desire the Iesuite to expound this riddle; How the Apostleship ended with the Apostles, yet not the Apostolicall Headship and Jurisdiction, seeing the power Apostolicall in whomsoever

<sup>1</sup> Ignatius ad Smyrnen Episc. *Stola. x.* Dominus Iesus Christus rogavit ne deficeret fides Apostolorum. <sup>2</sup> Clemens ad Romanos, l. 6. c. 5. Hic dicit de nunc, sicut & antea nobis in unum congregatis de nobis aiebat, Rogavi ne deficiat fides vestra. <sup>3</sup> Augustinus de verbis Domini in Luc. ser. 36. Ego rogavi patrem pro vobis ne deficiat fides vestra.

<sup>4</sup> Reply pag. 60

See the Rhetoricks  
mistake  
anotations  
upon  
Lyke 6.13.

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whomsoever it be found doth make an Apostle, they being so  
filed for their Commission and power received and not for  
any other reason that the Iesuite can alligne. Thirdly, I  
would gladly know, whether this Apostolicall Headship  
doth consist in infalliblicie of doctrine, immediate calling,  
extent of Iurisdiction, in binding or loosing, in punishing or  
pardoning, teaching or ruling the Church of GOD; for if  
it be found in these, the Apostles enjoyed it; if out of these,  
let the Iesuite seeke, into what place this *Sauil* is runne to  
hide it selfe. But this Head of the Church that hath ever  
beeene acconuted an Apostle, hath now lost this title, for  
the Iesuite tels us, that the Apostleship ended with the A-  
postles, yet not that Apostolicall power of Headship and Iuris-  
diction, which CHRIST for the better government of his  
Church gave to S. Peter, the which Apostolicall power, al-  
though it doth not absolutely make the man upon whom it de-  
scendeth, an Apostle, yet it maketh him Apostolicall. And  
this is all which is meant, whensoever in the Lawyers yeare-  
bookes or elsewhere, the Pope is called by the name of A-  
postle.

What he assumes to bee given to Peter hath beeene be-  
fore plainly shewed to be a vapour and fume from a full  
stomacke.

That the Pope is no Apostle we easilie grant; yet heere-  
by we may learne that they have sometimes taken to  
themselves those titles that their evidence could not war-  
rant, for by the Iesuits confession the Pope hath been filed  
what he is not, to wit, an Apostle; Yet this will not satisfie  
them sometimes to be an Apostle barely in succession, but  
Peter the Apostle himselfe, for so Pope Stephen doth pro-  
claime himselfe; PETER (saith he) called an Apostle  
of IESUS CHRIST, to you most excellent men; Pi-  
pin, Charles, and Charlemaine, three Kings, and so all Bi-  
shops, Abbots, Preests, Monks, Dukes, Earles and Generalls,  
O yes! PETER the Apostle, called by CHRIST, and  
ordained to be the enlightner of all the world, to whom bee

continued

committed his sheepe, saying, *Woe my sheepe. I the Apostle* PETER whose adopted sonnes you are, admonish you, that you presently come and defend this *Citie* from the hands of Adversaries, because the naughty Lombards assault and oppress it &c. That I PETER the Apostle of G O D, at the last day may yield you men all defence againe, and prepare for you tabernacles in Heaven.

And it is not long since Paul the first was made PETER also by Cardinall Baronius. So that we see it is not well agreed at Rome, whether the P O P E be PETER the Apostle, or an Apostle by Succession, or merely Apostolicall. But as the shining lampes of the Church of GOD have detected him to be farre from Peter and an Apostle, So for all the Jesuites covers, he will not appeare to be Apostolicall either. Heere the Jesuite hath given us a riddle, no resolution to the first enquire.

When he inquired secondly (saith the Jesuite) what found evidence wee can produce, to shew that one of the company was to hold the Apostleship, as it were in fee for him and his Successors for ever, and that the other should have the same for termes of life onely? Answer might some have bene made out of what before hath bene declared; that S. Peter had somewhat more then the rest of the Apostles, so much superiority and dignitie—and this being given to him before the rest, for the benefite of the Church, must needs have continued after his death.

no sum superius clementie arbitrio, illuminator ab ejus potentia, totius mundi sum praordinatus &c. Ideoque ego Apostolus Dei PETRVS, qui vos adoptivos habeo filios ad defendendum de manibus adversariorum hanc Romanam civitatem adpono. pro eo quod maximas afflictiones & oppressiones à pessima Longobardorum gente patiuntur &c. Vt ego PETRVS vocatus Dei Apostolus in hac vita & in die futuri exanimis vobis alterna impendens patrocinia, in regno Dei lucidissima ac preclara vobis preparem tabernacula. Baron. paran. ad rom. Yncet. Paulus igitur, idemque Petrus, vicem Christi agens in terra. Réply pag. 81.

Baronius ad annum 755. n. 17. PETRVS vocatus Apostolus à IESU CHRISTO, &c. Vobis viris excellentissimis Pipiro, Carolo & Carolomanno, tribus Regibus, atq; sanctissimis Episcopis, Abbatibus, presbyteris vel cunctis religiosi monachis, verum etiam Ducibus Comitibus, & cunctis generalibus &c. Ego PETRVS Apostolus dum à Christo Dei vivi filio voca-



We see the Iesuite hath no more to say for *S. Peter*, then he hath already uttered; In the answer whereunto, the Reader may see his pretences examined.

*In like sort, When he inquired thirdly, (saith the Iesuite) how the state of perpetuities came to fall upon S. Peter, rather then upon S. Iohn? A child might have answered, that it pleased CHRIST to make choise of S. Peter, rather then of S. Iohn; and who is he that will demand of GOD, why?*

It seemes a *Childe* can doe more then a *Iesuite*, for how will hee make it good; that *CHRIST* made choise of *Peter* rather then of *S. Iohn* to continue the state of perpetuities, in regard hee telleth us the *Apostle* *scrip* determined with him? And wee demand not of *GOD*, why? But wee aske the *Iesuite* why they will invent and establish a foundation for their Church, that hath no better ground to depend upon, then humane tale-telling.

Finally (saith the *Iesuite*) when in the fourth place hee inquired, why did not the inheritance rather descend upon the Church of Antioch; whereof *S. Peter* was first Bishop, then upon Rome? Answer might bee made by another pleasant demand, to the recreation of the whole Court, to wit, why should not our Answerers Childe be called rather the Heire of a Parson, then of a Bishop, seeing that his Father was the former, before he came to be elected for the latter? Truly I am sure, that although the lad might happily repine at either of both the names, yet would hee choose the name of a Bishops sonne, before that other of a Parson: and with good reason so, forasmuch as his Father did willingly forsake the Parsonage, to get the title of a Bi-

Reply 322. 61 shop.

Heere the Iesuite would turne *Archy*, if he wanted not wit: For who sees not the Coule layd aside and the guarded Habite girded on, that hee might recreate the whole Court? So that Iesuites (we may know) want

not their pleading Demands, nor Court-recreations many times. But I would intreate the Iesuite to explaine himselfe, and to shew to what purpose hee hath brought forth this vanitie; for as it thus stands, his Comedie will not bee understood, neither answere the inquiries for hee will confesse the *Bishop of Antioch* to differ from the *Bishop of Rome* more then a *Parsons* sonne from himselfe, whose father is a *Bishop*, or else he must acknowledge them to have the same head, members, commands, prerogatives. And upon deliberation sure he will not say, that *Peter* was the poore *Parson* of *Antioch*, and left his *Parsonage* to get his universall *Bishoppricke* of *Rome*; for if you doe, it will destroy all your arguments from *Tu es Petrus*, & *oravi pro te Petre*, & *pasce oves*; for if the *Bishoppricke* make *Peter* a Monarch, how can their Monarchie bee founded in *S. Peter*, or that Church get any thing by *Peter* his placing his seate there? And from hence you see the force of his reason, that maketh the inheritance to depend upon *Rome* rather then upon the Church of *Antioch*, because the *Roman* Church is the Heire of *Peter* the *Bishop*, *Antioch* onely of *Peter* the *Parson*. So that wee may easily perceive that what hee hath produced was not to answere the inquiry, but to scorne the Children of *Bishops* and *Preists*, or *Parsons* as hee calls them. But hee may take notice that the Children of *Preists* were never of base cheeme, till the base and filthie carriage of the *Romish* Cleargie acquired it; for among the *Preists* wee finde some married to the blood ROYALL as *Iehozabab*, and why should God take such strict care for the choyce of their wives\* if he contemned their generation?

Since our Saviours time, was it infamie to *Philips* daughter that their father was an *Evangelist*? Did the Iesuite ever read that *S. Basil* repined at the *Bishop* his Father? Was *Gregorio* the great made the lesse that his great

*Grandfather was a Pope?* Or did it defile the *Romanes Chayre*, that the *sons of Priests lawfully married* ascended the same? No, the children of Priests and Bishops lawfully married, never dishonoured their fathers, neither were the children blemished by their descent from a Priest. But when Priests and Bishops had their *Niac* a *Nearburg*, and *mac* a *Uragans*, when their Popes and Cleargie with their unlimited and furious lust, filled the world full of their unlawfull breed: This invented the rearmes of *Nephews and Kinsmen*, and made many holy birthes *Fluy* *maris*, because their fathers did forbear to challenge them. Indeed the Children of Bishops and Priests among you may well repine to be stiled either *mac* a *Nearburg*, or *mac* a *Tthagart*, in regard their fathers villany adhereth to that name, and addeth affliction to their mindes: but for the sonnes of Priests and Bishops amongst us, what repining humour can possesse them, seeing they were borne in *honourable matrimony*, their parents living in the rule appointed by the Apostle?

But the Jesuite as weary of his sports, cometh in good sober sadnesse to wonder, that in such an audience the Answerer blushed not to affirme, that Rome had little to alledge for this preferment, but onely that *S. Peter* was crucified in it. But what can the Jesuite say it hath more? Why, he tells us, *That Rome can alledge, that the Apostle did relinquish Antioch, so sent his Chayre to her*.

As if the Bishop and Monarch of the whole Church might not have a double mansion; several places of abode:

[*Rennius* not-  
in vitam Gre-  
gorij Papa 1.  
Fachus est Pon-  
tiffex S. Grego-  
rius, qui natus  
ATAVO FE-  
LICE PAPA  
ejus nominis  
tertio.

[*Dit*, 56. cap.  
Osius. Osius  
Papa fuit filius  
Stephani sub-  
diaconi. Boni-  
facius Papa  
fuit filius su-  
cundi presby-  
teri. Felix Pa-  
pa filius Felcis  
presbyteri de  
titulo Fascio-  
la. Agapinus  
Papa, filius  
Gordiani pres-  
byteri. Theo-  
dorus Papa,  
filius Theodo-  
ri Episcopi, de  
civitate Hie-  
rosolyma. Sylverius Papa, filius Sylverij Episcopi Rome. Deusdedit Papa, filius Scythi-  
ni subdiaconi. Felix episcopus, natione Afer, ex patre Episcopo Valerio natus est. Heno-  
Agapinus natione Romanus, ex patre Gordiano presbytero originis duxit. Comple-  
tes etiam alij invenimus, qui de sacerdotibus nati, Apostolica sedi praesuerunt.  
Repliyagor.

Did their Popes relinquish Rome by sitting in the chaire at Avignon? Or was it possible, that hee that kept the Bishoprick of the whole Church, could relinquish the See of Antioch by his sojourning at Rome? The Iesuite would perswade it, and that it was done by command. For (saith he) *as ancient Writers doe relate, Peter was commanded so to doe by CHRIST himselfe.*

Here is nothing to make the inheritance to descend upon the Church of Rome from divine testimony. And Bellarmine indeed conceived the matter onely probable, peremptorily hee concludeth not, that the Bishop of Rome by divine right is Peters Successour, neither will he affirme it of faith, that Peters seate was there, onely hee saith that it is *most probable, & pro credendum*, and he will account you a Catholicke if you beleive it. Is this the Cardo upon which all the Catholicke Romane faith turneth? Is there no more certainer in this ground worke? Must Peters inheritance descend certainly upon him, who by divine right cannot proove himselfe to bee his Heire? Must one Wiencse, and Ambrosius that a knowne Counterfeit, and no Marcellus, tell us a story, and obtaine an Empire? This is too great a reward.

Now whereas hee tells us, that Peter was Bishop of Rome the space of five and twentieth yeares, *And* *not* having had him but for seven, and consequently

periculoss non est improbabile Dominum etiam aperte iussisse, ut sedem suam Petrus na egeret Romæ, ut Romanus Episcopus absolute ei succederet, sed quicquid de hoc sit, saltem ista ratio successionis non est caprima institutione Pontificatus, que in Evangelio legitur. Bellarm de Rom Pont. l. 4. c. 4. Accedis quod etiam constaret Christianam imperasse Petro, ut Romæ sedem collocaret, non tamen continuo sequeretur iussisse ut eam immobilitate ibi collocaret. Quoniam ergo non constat, quando Christianus iussisse Petro, ut Romæ sedem collocaret, ideo non est de fide divina & immutabili precepto, Romæ sedem esse constitutam, sed tamen, ut diximus, est probabilissimum, & pro credendum. Hæc est una illarum epistolarum, quas Bellarminus L. de Rom. Pont. 9. 14. conscripsit se non auctere iniquitatis esse affirmare.



*that he laboured more fruitfully, and performed all more gloriously in her, then in Antioch: and finally, that in her, even by Christ's appointment also, he glorified God by the triumph of his blessed death and martyrdome.* We tell him, that when he attempts to prove it, hee shall not want his answer. That *Peter* was at Rome, preached there, was crucified, it is not much to grant him: but that hee was there such a Bishop, as *Linus*, &c. hee cannot prove; some making him such a Bishop as *Paul* was, others making him none at all.

<sup>c</sup> Reply pag. 61 & 62.

<sup>d</sup> Hassen. Mulierus de Votis Religiarum c. 6 Si Nobiles illorum Societatem ingrediantur, & habitu veniant splendido ac precioso, permittunt, ut triduum eum referrent: quo lapsa cum apponere, alteri dare, & Societatis habitum induere jubentur. Et hoc est, secundum illos, veterem exure hominem, & ipsam mortificationem, & alteri suam unicam dare.

<sup>e</sup> Innocent. I. Epist. 3. ad Episcopos.

<sup>f</sup> Rom. 8. 13.

But the Iesuite chargeth the most learned Answerer with judging according to the flesh, when hee made the Apostles death and martyrdome a slender cause why *Peter* should respect her so much. And further telleth us, that *swetely* it is no slender cause for the Catholicke Church, to sing thereof with *solemne joy* in this sort.

*Thrice happy Rome, that with the purple blood*

*Of such great Princes stand'st adorn'd and blest*

*Not thine owne worth, but their deserving good*

*Crownes thee on earth the fairest and the best.*

This most grave and reverend Lord, I confesse, hath nor (as some of you could have wish'd) put off the flesh, shew'd man, in the Iesuiticall forme; neither as your Popes have interpreted the Apostle, but as God himselfe hath commaunded, wherein the World is his Witnesse, and I thinke it but time spent to iustifie him. But let the Iesuite prove this Argument to bee convincing if hee bee able, his singing and other passages will not worke the feat. The Saints in Rome, wee know, as the Church otherwhere, were much confirmed by the patient sufferings of the Martyrs, but this doth not excuse, much lesse lift up Rome. Did *Abels* blood that cryed for vengeance, plead then for glory? Did innocent blood then advance your Monarchy, that now you make your selves drunke with the blood of the Saints? *Hiernusalem* lost her Crowne by the Prophets blood, must the Apostles triple

Rome?

Rome? Yet if Rome get such an height in martyring the servant, what might *Hiernsalem* plead that crucified the Lord? These you see are silly inventions, but the strongest pillars of the Romane faith.

The Iesuite hath done his doe; yet he telleth us, *Much more might be said*, and now intreates the Gentle Reader to trophy him for his victory: But hee hath not yet cured the wound that hath beene given him, though hee conceiteth all faire, smoothe, and without scarre. He hath laboured to make Fathers and Saints, the Popes serving-men, the World his Citie; Heaven, the Church and Purgatory his Provinces: but as you see, all in vaine. The *dunne-right blowes* he perswades himselfe to be given, we feele not, our sheilds are not pierced, neither are the least of our bulwarkes overthrowne.

## SECT: IX.



His *Solition* shewes, that the Iesuite having overshoot himselfe in a teanne, would now make it good by an interpretation, and thereupon hee enquires, *Whether the Church of Rome may rightly be tearmed unspotted, or no?*

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In discussing whereof hee durst not free this Church of his so much adored, from all spots, but onely those which are of *misbeleife*; and *spots of misbeleife*, whose spots can they be? Not the true Churches; for that company which beleevech not aright, cannot be esteemed the Church *Univerſall*, or Particular: so that every pure Church in this Cnse hath equall priviledge, though he pretends it for the onely triumph of the *Roman*; nay, every man, for he that is an *Heretick*, truly & forever, not by Papall appellation, can be no member of CHRIST, neither of the Church.

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But the Iesuites preface is full of confidence. *As the Answerer provoked me to the former dissertation though I weene to his smart, so doth he give me the like occasion to buckle with him in this.*

Whom have we here? *Hercules* with his *distaff*? *smart*? your Fathers and fellowes use not to make such worthies *smart*; you had rather destroy then wound men of his quality. But where or when was this *smart* given? I am sure wound or scarre we see none; Surely the Iesuite hath bene Chaplaine to the knight Errant, that fights sleeping, that conquers in his dreames; otherwise he could not stand so fortified with imagination, as he here appears. *Nemo alieno sensu est miser*, he feelles nothing, he complains not; it is not sufficient to prove that he *smarts*, because you conceive that you have given him a wound, this hath declared your desire but not manifested the event you presume of.

But the Iesuite seemeth to promise as much in this Section, because in a twisting fashion the Answerer saith, *that he not onely confounded Urbem & Orbem, but also mingled heaven and earth together by giving the title of unsupported unto the Catholicke Church of Rome.*

Hath not this just charge a just ground? If *unsupported* be a property belonging to the triumphant Church; can it without confusion be attributed to any Church upon earth? How this word *unsupported* is taken in antiquity *S. Augustine* hath determined, and the Iesuite saith nothing materially in opposition: why should it not then continue in it's strength still? I would know whether the Church in general or in her members can be without spots, that is, not defiled in manners, though free from false beleife. The Church that was free as much as humane imperfection would permit confesseth her selfe *blacke though comely*; And the Iesuites citation out of *Papius* acknowledgeth a freedome onely from *heresies*, which every true Church and true member hath. But how will the Iesuite prove the *Roman Church unsupported*? First hee must have two things granted

\* *sancti* 50

\* *Papian* epist.

3. *Ecclesia est*

*non habens*

*maculam atq;*

*rugam, hoc est*

*haereses non*

*habens.*

granted him according to his present understanding, or  
esse a topic. First, by the Roman Church we must understand  
the Church universall, as hath beene declared (saith he) in the  
former Section 5. Secondly, Unspotted must have relation to  
spots of misbeliefe only. And then I say, (saith the Jesuite) that  
the Roman Church hath ever bene sound, and will alwayes re-  
maine, in that kind, unspotted even unto the end of the world.

This is after-wit, but if the Jesuite hath not proved the Ro-  
man Church to be the universall in the former Section, if the  
universall hath beene without spots of misbeliefe, when the  
Roman in her prime-member hath bene infected with Le-  
prosy, this will declare, that the Roman Church (if their  
positions be true) was not without spots, or Catholicke ei-  
ther. For the first, the Jesuite would get by Petition, that by  
the Roman Church is understood the Church universall. But  
let him know it is too great an almes to grant an Adver-  
sary, and too great an imposture to be approved in them.  
For I am sure, no modest man will dreame that the Church  
of CHRIST could be so forsaken by CHRIST, that it were  
not worthy to be governed, but by reprobates, as Aliaco testi-  
fies of the Roman Church. The Catholicke Church were  
a poore mother to instruct Gods Saints, if she did not show  
her selfe so much a mother as a stepmother; if in it sit the Scribes  
and Pharisees, Heretick slong since condemned by Christ  
and yet Iohannes Sarisburiensis affirms this of your Ro-  
man Church. Besides, those which have bewayled her cor-  
ruptions have told us, that prophesie is now quite extinct in  
the Church and it is accomplished, that is written 3. Kings 22.  
I will goe forth and be a lying Spirit in the mouth of all the  
Prophets: & but this were harme for any to affirme of the  
Catholicke Church of God. Moreover it is crosse to  
reason it selfe, to make the Roman the Catholicke.  
Who will thinke that the whole is not greater then the

Reply pag. 68  
Reply ibid.  
Card de Alia-  
calib. de Re-  
form. Eccl.  
cap. de Re-  
form. religio-  
num. In pro-  
verbium abierit  
Ad huic sta-  
tum venisse  
Romanam Ec-  
clesiam, ut non  
sit digna regi-  
ni per repro-  
bos.

Ioh. Sansfour.  
in Polycratia. l.  
6. c. 24. Roma-  
na Ecclesia,  
qua mater om-  
nium ecclesia-  
rum est, si non  
ram matrem  
exhibet alijs,  
quam nover-  
cam, Sed entin  
ea Scribae &  
Pharisei, po-  
nentes onera  
inportabilia  
in humeris ho-  
minum qua  
digno non con-  
sunt.

Abar. Pehag.  
de planctu Ec-  
clesiae l. 2. act. 3.  
Ad litteram ho-  
3. Regum. 22.

Ec in Ecclesia deficiit Spiritus Prophetiae & adimpletur quod scribitur  
Thyodias & c. Spiritus vocatus in ore omnium Prophetarum.



\* Ribers Testimonium in Apocal. 14. num. 44. &c. 48. Babylon significat Romanam in fine mundi futuram.

\* Act. 7. 36. \* August. Retract. l. 2. c. 18. Vbiunque in his libris commemoravi Ecclesiam non habentem maculam aut rugam, non sic accipiendum est quasi iam sit, sed quae comparatur ut sit quando apparebit etiam gloriosa. Nunc enim propter quasdam ignorantias & infirmitates membrorum suorum habet unde quidam tota dicat, Dimitte nobis debita nostra.

\* Reply pag. 63.

\* In his Challenge.

part? that *Catholicke* and *Roman* are *eiusdem ambicui*? that the Churches Subsistency must depend upon that which will faile, that must be utterly overthrowne? Besides were there no Saints, nor Martyrs before *Rome* was converted? Nay, were all the *Roman* Converts maleficians, before *Peter* confirmed them in the Faith? Poore *Stephen*, thou art little behoulding to this Iesuite, that *Heaven* must now be shut to thee, which *Christ* opened \* at thy Martyredome! But this Grand-imposture hath beene lately layed open by the reverend and learned the Lord Bishop of *Leichfield*, and therefore I may heere forbear it.

For the Second, I will briefly declare the Iesuities Vanitie herein; and first to take away all ambiguitye *S. Augustine* that useth this tearme of *unspotted* not of the *Primitive Roman*, but of the auncient *Catholicke Church* expoundeth what he meant by the same; *Wherefoener in these bookes I have made mention of the Church not having spot or wrinkle; it is not so to be taken as if she were so now, but that she is prepared to be so, when she shall appeare to be glorious. For now, by reason of certaine ignorances and infirmities of her members, the whole Church hath cause to say every day: Forgive us our Trespases* m. Neither was it the question in those times, whether the *Catholicke Church* could be spotted with *Heresie*, but with *sinne*, which was affirmed by the *Catholicke Church* against the *Pelagians*; and this the Iesuite seemeth now to conceive and therefore telleth us; that *by reason of ignorances and infirmities of her members in other matters, the Church hath daily occasion to pray for the forgiveness of finnes* n. Nowe the Iesuite giving the title *unspotted* unto the *Primitive Church* of *Rome* which he accounteth the *Catholicke*, how could the most learned Answerer understand the Iesuities tearme, but according to the sence of the word, as it was vulgarly taken in the primitive times? Secondly it were not amisse to conceive that the Iesuite in his Challenge calleth the *Primitive Church* of *Rome* *unspotted*; in his enquire in this Section,

tion, hee layeth downe the Roman Church without re-  
 traynt of *Primitive*; and lastly in his prooffe hee thinketh  
 hee hath got the day if from antiquitie he can prove that  
 the *Catholike Church* cannot faile. So that you may easily  
 spy, who is guiltie of mingling one question with ano-  
 ther. But let us examine this new question as the Iesuite  
 hath proposed it. *Whether the Church of Rome may rightly  
 be tearmed Unspotted, or no?*

¶ Reply pag. 46

That the auncient Roman Church was invincible, ne-  
 ver fundamentally erring in the foundation of faith in all  
 her members for the first 400. or 500. yeares after Christ,  
 The Iesuite telleth us, our *Dollors and Masters* grante: 1.  
 So that the Controversie is not, what the *Primitive  
 Church of Rome* was in regard of Heresie: but what the  
 Roman Church is lyable unto in her succession, which the  
 Iesuite resolves (and as he would make us beleive) from  
*Augustine and other auncient Fathers*, saying, *that in the  
 truth and soundnes of her faith and doctrine, shee is evermore  
 invincible, and not lyable to any spot or stayne.*

¶ Reply pag. 43

But neither doth *Augustine, Origen, Eusebius, Alexander  
 B. of Alexandria, Athanasius, Cyrill B. of Hierusalem, or  
 Philo Compasianus &c.* whom he urgeth, say any thing for  
 the Roman, but for the *Catholike Church*, to which they  
 beare testimony that it cannot faile.

¶ Reply pag. 64

de pag. 630

Bellarmin. de

Ecclesia mil. la

3. c. 13. Notan-

dum autem eib

multon ex no-

stris tempus

terere, dum

probant abso-

lute Ecclesiam

non posse de-

ficere, nam

Calvinus de

externi hanc

ci id conce-

dunt

¶ Reply pag. 63

¶ Affir. 1. 2. 63

So that our Iesuite falleth under *Bellarmines Censure*,  
 who affirmeth that they doe but trifle away the time, who  
 contend to prove, that the Church cannot absolutely faile, be-  
 cause it is granted by the Protestants themselves: which  
 the Iesuite knowing though dissembling, (after he hath  
 produced *S. Chrysostome* for the perpetuie of the *Catho-  
 licke Church*) jargueth further. But what Church doth this  
 holy Father meane shinke you? Surely none other then *Peters  
 Church*: &c.

*Peters Church?* prob nescis? was the Church espoused to  
 Peter? purchased by Peter? redeemed by Peter? At An-  
 tioch the Church was first called *Christian*; which name

\* Staplex. Re-  
fect. cont. i. q. 1  
art. 1. mot. 1. Vt  
est corpus Chri-  
sti in uno sensu  
propter interio-  
nam gratiam,  
ita est domus  
magna Christi,  
est area & ager  
dominus in  
alio sensu pro-  
pter externam  
collectionem  
&c.

\* Chrys. in Mat  
hous. 16. Eccle-  
siaz future pa-  
storem consti-  
tuit.

\* Ibid. Et super  
hanc Petram  
edificabo Ec-  
clesiam meam,  
ide est, fidem  
atq; confessio-  
nem.

\* Non enim  
urbani te con-  
venit cum au-  
dictis, quia tra-  
dar & crucifi-  
get.

\* Ibid. Petrus  
Ecclesiam per  
universum or-  
bem amplifica-  
tam ex locen-  
ampto validi-  
orem monstra-  
vit.

\* Reply pag. 68.  
undoubted: & it is dated Gillo & Volusiano Cons: whenas they were not Consuls at that  
time, as appeared by Baron, Annal. to 1. an. 1. 6. The Epistle is dated Claudio & Pa-  
terno Cons: when as there were none such in his time. Baron. ad an. 73.

it hath retained, and shall it loose its title and ornament now, and bee denominated from *Peter*? The *Sponse of Christ*, the mysticall body of *Christ*, the house of *God*, the *Lords granary and field* &c. but *Peters Church* is somewhat harsh; *Chrysostome* gave the Church no such title, onely their poore forged *Cyrill* hath *Ecclesia Apostolica Petri*, an evidence answerable to the cause, yet not convincing, for the same title might be given to the Church of *Antioch*. But can the wordes of *Chrysostome* stretch to the *Roman Church*? let the Jesuite shew it if he be able. That Church whereof *Chrysostome* speaketh, is the Church of *Christ*, not of *Peter*: that Church whereof he is a *Pastor* & not a *Monarch*, the rock upon which is builded, is not *Peter*, but *Christ* believed & confessed by *Peter*. *Peter* had no gift given him to preserve this Church from amidst fierce assaults and raging floods in this Fathers opinion, though the Jesuite would perswade it; but *Peter* was confirmed in his faith confessed, by this promise made, that the gates of hell should not prevail against the Church. Neither had *Peter* power given him to make the Church invincible, but to declare it.

And as the Fathers ground this priviledge of the unspotted integrity of the *Roman Church* upon the promise of *Christ* to *Peter* *Matt. 16.* so also they oftentimes deduce the same from the vertue of that prayer, which *Christ* made to his Father for *Peters* faith, that it should never faile, *Luce. 22.* wherein doubtlesse he was heard for his reverence. *Heb. 5. 7.*

There is no ground why the *Roman* should enjoy this priviledge, either from *Christs* promise or his prayer; & as the Jesuite hath failed in deducing any thing from the former, so doth he shew his abilities in this latter at his first entrance. For first he brings in forged Epistles under the name of *Lucius* & *Felix*, good Bishops, who would

\* Bellarm. (l. 1. de Rom. Pont. c. 1.) dare not ascribe this Epistle to be  
undoubted: & it is dated Gillo & Volusiano Cons: whenas they were not Consuls at that  
time, as appeared by Baron, Annal. to 1. an. 1. 6. The Epistle is dated Claudio & Pa-  
terno Cons: when as there were none such in his time. Baron. ad an. 73.

have





who will expect truth to pleade your cause? But the Iesuite tells us, that S. Cyprian affordeth them *the like testimony*, for that speaking of certaine Hereticks of *Africke*. They are bold (saith he) to saile even to the chaire of Peter, and to the principall Church, from whence Priestly Vnities draweth its originall, neither doe they consider how they are those Romans, whose faith is commended by the Apostle, and to whom perfidies

<sup>1</sup> Reply pag. 67 *accesses cannot have access.*

But he sayles, for first hee speaketh not of the same things; *Perfidiousnes* in Cyprian having relation to matter of fact in discipline, not doctrine. Secondly, if Cyprian should speake in the Iesuites sense here; surely he speaketh non-sense in his bitter charges against Stephen, Cornelius his Successor, who received these schismaticks, whose *Perfidiousnes* in former Popes times could not have *access* *thither*. Thirdly, Cyprian speaks elegantly in this place, as a Rhetoritian; not positively, but perswasively; as the *Roman Souldiers*, and the *Spanish Navye* were stiled invincible, not because they were truly as they were stiled; but that by a superlative and excessive praise, their carriage & valour might be lifted up, and encreased, and you call your Popes generally blessed, not because they are, but because they should be so.

<sup>2</sup> Reply pag. 67 For his other Citation out of Cyprian, *The Spouse of Christ cannot be defiled, for is unspossed and chaste*. We acknowledge (as that Father saith) that *the spouse of Christ is uncorrupt and chaste*: but this proves not the *Romane Church* free from Heresies; neither that the same which you call *Peters Church* shall in her succession enjoy that privileged. And what the Ancient meant, when they termed the Church uncorrupt, I told you before, and the same Father shall tell you againe, that it is so stiled in relation to what it *should be*, not what actually it is.

<sup>3</sup> August. cont. Pelag. de nat. & gra. cap. 63. Hoc agitur ut in hoc seculo, ut ad istam quam omnes sancti cupiunt immaculatissimam puritatem Ecclesia sancta perveniat, quæ in futuro seculo neq; aliquo malorum hominum sibi permixto, neq; aliqua in se lege peccati resistente legi mentis ducat mundissimam vitam in eternitate divina.

The

The next testimony is the learned Priest *S. Hieron*; but what saith this their supposed Cardinall? Surely he is not so full mouthed as the counterfeit Popes. In his Epistle to *Damasus* thus he writeth: *Apud vos solos incorrupta Patrum servatur hereditas, Vobis unely is the inheritance of the Fathers kept without corruption* \*. Which we beleive, for which of ours taints the Roman Church, as an heretick Assembly in *Damasus* his dayes? yet when *hee was dead*, your owne witnesse stiles *Rome, BABYLON the PURPLE HARLOT*, the *Bishop and Clergie*, the *Pharisaicall Senate* &c.

But to what purpose doth the Iesuite urge the latter sentence. Know that the *Romane faith* commended by the mouth of the *Apostle*, cannot be deceived, yea though an *Angel* should teach otherwise then hath already beene preached, yet can it not be changed, being defended by the authority of the *Apostle S. Paul* &c.

Here we see it is *Paul* that defends the *Romane faith*, not *Peter*; And how doth *Paul* performe this, but by his Epistle, his doctrine? Now if *Pauls* Doctrine can defend the faith, that it cannot be changed, what wil the *Prophets* and *Apostles* doe altogether? This is a testimony for the *Scriptures*, not for the *Pope*. *Paul* anathematizeth \* all whose doctrine sounds against that delivered by himself, though *Peter* or his *Vicar* should define it, but you will have no *heresies* or *heresie* before the definition of your *Pope*, no, not *Arianisme* it selfe. Yet if *Paul* befriend you, you are very ungratefull, that in your *solemne sermons* in *Italy*, have censured *S. Paul* for a *boote headed person*, who was so transported with his pangs of zeale and eagernesse beyond all compasse in most of his disputes: That there was no great reckoning to be made of his assertions, yea he was dangerous

\* Reply pag. 67  
\* Hieron. ad Paulinum in lib. Didymi de Spiritu Sancto Praefat. Cum in BABYLONE versaret, & PVRPVRA- TAE MERE- TRICIS esset colonus; volui aliquid garrere de Spiritu Sancto, & excerptum opusculum ejusdem urbis Pontifici dedicare. Et ecce Pharisaeorum conclamavit Senatus, & nullus scriba vel doctus, sed omnis quasi sibi indicato praelio Doctrinarum adversus me imperitiae factio conjuravit. Damascus, qui me ad hoc opus prius impulerat, jam dormie-

rum Christo. \* Reply pag. 67. \* Gal. i. 8. \* Vincent. Lirin. adv. prof. Novatiani. Etiam Petrus, etiam Andreas, etiam Ioannes, etiam postremo omnis Apostolorum chorus evangelizet vobis praeterquam evangelizamus, anathema sit. \* Reply pag. 107. 108. 109.

\* S. Edwin  
Sends his rela-  
tion of the  
state of Reli-  
gion, in the  
Western parts  
of the world

is read, as favouring of heresie in some places, and better per-  
haps he had never written. Pacianus bringeth up the reare,  
who in his first Epistle to the Hereticke Sympronian (saith  
the Iesuite) speaking of the Catholicke Church hath these  
words. When as after the Apostles divers Heresies did arise,  
and with different names did end, avour to teare in pieces, and  
divide Christ his dave, and his queene or spouse, was it not  
reason that the true Apostolicall Church should be called by  
her syname (of Catholicke) thereby to discerne, and distinguish  
her incorrupted unitie: least that Unspotted Virgin by other  
mens errors, and mistaking might be devided &c.

\* Reply pag. 67

What have we here for the unspotted Roman Church?  
Here is nothing to exempt her from present staines, or af-  
ter pollutions. That there was a Catholicke Church and  
not bespotted with the impurities of the aunient Here-  
ticks, who doth deny? yet this doth not prove *Augustine*  
over-shot in his retraction, or the Iesuite justified in his  
tearme.

Now as if hee had performed what he made us expect,  
he swels. Might not a man now bee bold to bee tryed by the  
judgment of our Answerers owne conscience, whether hee  
had any reason to except against me for teaching the aunient

\* Reply pag. 67

Catholicke Roman Church unspotted.

An indiscreet man may be bould in an arme of flesh, a  
reed of Egypt, a broken tooth; but vainely and to his losse.  
The most learned Answerers Conscience may for any  
thing you have said, commiserate your confidence, not ju-  
stifie it; unless you would have him to be convicted with  
forged words and bare names.

When as I have (saith the Iesuite) this generall Warrant  
from the holy Fathers, and Doctors of the Primitive times

\* Reply pag. 67 for the same?

The most learned Answerer by excepting at your un-  
spotted Church did not charge the Univerfall (built upon  
the rocke confessed by Peter) with desperate Heresie.  
Particular members and Churches which have outwardly  
professed

professed Christ, have fallen into Heresie, & so may Rome<sup>2</sup>: but that the Catholick Church should forsake the foundation of faith, this he well knew would crosse Christs promise, and make the gates of Hell prevaile, against his Church. It would then be no rock upon which the Church was builded, but the sand, subject to wind & weather. The Iesuite in his Challenge, did not stile the auncient Catholick Church, (which he here tearmeth Roman) but the primitive Church of Rome, unspotted: & in this sense it is there acknowledged by himselfe, that the ancient Roman is by us confessed to be unspotted: so that what he hath produced for their Catholick exemption from Heresie, is nothing to his purpose. But he proceeds in his Oratory.

The which being maturely pondered of thee (Christian Reader) thou mayest easily perceive how farre unlike our Answerers Church is unto that of the primitive & confessed best times: notwithstanding that he seemeth to claime so great affinity therewith. But wherein is this dissimilitude & unlikenes? In regard the Roman Church being head of all other Churches on earth &c. & thereupon rightly called the Univerfall or Catholick Church &c. is blessed with the prerogative of an invincible perpetuity of an unspotted faith &c. But our Advocaries Church (saith the Iesuit) forasmuch as by them it is confessed to want this infallible rule of faith, & to be lyable to error cannot with reason challenge unto it self the nature of an unspotted Church, & therefore is rightly concluded to have no affinity, or alliance with the true ancient catholick Church at all.

In answer to this, we have told the Iesuit & truly, that the Roman Church is so far from being the head over all other churches, that (for all the Iesuits proofs) if it were utterly destroyed, the Catholick Church would not faile. 2ly, that in no sense the Roman Church can be truly called Catholick or Univerfall. And here (God willing) I will shew that no Church in the world hath beene more besmeared with spots & staines even of misbelieve, then the Roman in her successio. And if an heretical Pope can bespot the primitive church of Rome with heresy (which indeed we beleive not)

Franciscus  
Picus Theo. 12  
Iuxta Theolo-  
gorum quorundam  
& Iuris  
Interpretum a-  
liquorum dog-  
mata fieri pos-  
set ut Romana  
Ecclesia que  
particulari: Ec-  
clesia est con-  
tra universalem  
distincta, in fi-  
de aberraret.

<sup>a</sup> Reply pag. 67  
and 68.



though Papists must not deny the same, it will appeare that the *Primitive Church of Rome* was not *blessed with the Prerogative of an invincible perpetuity of unspotted faith.*

And first if we believe their owne *Rhenanus*, Pope *Zephyrinus* was defiled with spots of misbeleife, *Montanizing*; which is warranted by *Tertullians* testimony, that was well acquainted with the Favours of *Montanus* b, neither hath *Bellarmino* any better shift to excuse this Pope, then by telling us, ( as if a *Montanist* knew not a *Montanist* ) that *faith is not to be given to Tertullian* c.

b Bellarm. de Rom Pont. l. 4. c. 8. Zephyrinus Victoris successor, videtur hæresim Montani approbasse. Scribit enim Tertullianus in libro contra Praxeam, Romanum Pontificem agnoscentem prophetiam

Some hundred yeares after we finde an other bespotted Pope, *Marcellinus* acknowledged for an *Idolater* by *Costerus* d, *Bellarmino* e, and reported by a Councell of their friends making, *Sinuessa* f, by Pope *Nicholas* the first g, *Platina* h & others. But it may be they will say, a Pope may have spots of Paganisme, yet not of Heresie: but I thinke any man will conceive, that if the Pope may practise

Montani, & ex eâ agnitione pacem Ecclesijs Asiæ & Phrygiæ inferentem, à Praxeis fuisse persuasum, literas pacis revocare, quas jam emiserat. Constat autem ex historijs to tempore Zephyrinum fuisse Romæ Pontificem. Quare Rhenanus in annotationibus ad Tertullianum ponit hoc loco in margine, Episcopus Romanus Montanizat. Neque dici potest eo tempore nondum fuisse damnatam ab Ecclesia hæresim Montani: Nam, ut ibidem Tertullianus dicit, Praxeas persuasit Pontifici revocare literas pacis, eâ præcipue ratione, quia prædecessores ejus hæresim illam antea damnavissent. \* Bellarm. de Rom. Pont. l. 4. c. 8. Respondeo, non esse omnino fidem habendam Tertulliano in hac parte, quandoquidem ipse Montanista erat. \* Costerus Enchirid. c. 3. p. 137. Fatemur, siquidem fieri posse, ut Petri successor I sola eolat, (quod beatum Marcellinum fecisse aiunt.) \* Bellarm. recognoscit. de summo Pont. p. 20. Concessimus S. Marcellinum Idolis sacrificasse. \* Concil. Sinuessanum. Ecce introierunt testes 14. qui dicebant se Marcellinum vidisse (in templo Vestæ & Idis) thuriscantem. Ibid. In sinu autem trecentorum Episcoporum caput cinere convolutum, Marcellinus Episcopus urbis Romæ: voce clara clamans dicebat: Peccavi coram vobis, & non possum in ordine sacerdotum esse, quoniam avarus me corruptit auro. Subscriperunt autem in ejus damnationem, & damnaverunt eum ex tota civitate. \* Nicholaus I ad Michael. Imperator. Epist. 8. Tempore Diocletiani & Maximiani Augustorum, Marcellinus Episcopus urbis Romæ, --- adeo compulsus est à Paganis, ut in templum eorum ingressus, grana thuris super prunas poneret, Cujus rei gratia collecto numeroſorum Concilio Episcoporum, & inquisitione facta, hoc se idem Pontifex egisse confessus est. \* Platina de vita Marcellini. At Marcellinus Pontifex ad sacrificia gentium ductus cum nimis instarent carnifices, ut thura dijs exhiberet, metu perterritus, Deos alienos adoravit.

against

against all the points of Christian Faith, and turne Pagan, he may well turne Hereticke, and pleade against one, and then farewell the blessed Prerogative of an invincible perpetuity of unspotted faith.

Not many yeares after *Liberius* was Pope, and although some desire to mince it, yet is it plaine that he was an *Arian Hereticke*, & subscribed to that heresie, as *Athanasius* and *S. Hierome* testifie. Yea so publicke was the report hereof, even in our late ages, that many eminent Papists, as *Cusanus*, *Platina*, *Sabellicus*, and others, made no doubt from the testimony of antiquity, to charge him with it. Surely, if an *Arian Head* be no spot to *Roman infallibilitie* what will besmeare it? These may suffice to shew their Popes in the best times not to have beene without spots.

And now if in the best times of the *Roman Church* when it was most pure, this pretended head was bespotted with heresie; how can we expect that he should be blessed with such a prerogative to be infallible to others? And indeede Experience hath confirmed our judgments herein. For in the seaventh age *Honorius* was a *Monothelite*, condemned by the judgment of three Councils, his own Epistles witnessing against him & Pope *Leo* the second execrating him.

Nem in Chronico. *Liberius* traditus exiliis, & in haereticam pravitatem subscribens, Nich. de Cusa. Cardinal. l. 2 de Concord Cathol. c. 5. Et licet *Liberius* Papa tunc fuit, qui ut scribit *Augustinus* contra *Crescentium*, *Arianus* sectae se subscripsit, licet resisteret in principio, & propter hoc in exilium missus esset, & haberetur elegans disputatio *Constantij* Imperatoris, & *Liberij*, rediit autem de exilio victus, & consensit errori, ut scribit *S. Hieronymus* in *Chronico*. " *Platina* de vita *Liberij* I *Constantius* *Liberium* ab exilio revocat qui Imperatoris beneficio motus cum haereticis in rebus omnibus (ut quidam volunt) leniens. " Anton *Sabellicus* Ennead. 7. l. 8. c. 36. Hi precibus suis apud *Constantium*, in *Felicis* vidiā *Liberio* reditum ad urbem contecere: quo ille beneficio commotus ex confesso *Arianus* ut quidam scribunt, est factus. " Concl. VI. Occumenicum. Act. 13. Concl. VII. Occumenicum. Act. 7. " *Constantius* duas Epistolas *Honorij* ad *Sergium*, una in VI. Synodo act. 12. altera ibidem act. 13. in utraq; autem *Honorius* approbat doctrinam *Cergij* principis *Monothelitarum*, & jubet non debere dici *Christum* duas habere voluntates aut operationes. " *Leo* II. est *Theodosium* &c necnon & *HONORIVM*, qui hanc Apostolicam Ecclesiam non Apostolice traditionis doctrina lustravit, sed prophana prodicione immaculatam fidem subvertere conatus est.

In the XI<sup>th</sup> age *Alphonſus de Caſtro* ſhimes, *Celeſtine the III.* no way to be excuſed of teaching *Hereſie*, to wit, that *Hereſie* ſo diſſolves matrimonie, that a partie may marrie againe.

In the XIII<sup>th</sup> Age, *Iohn the XXII<sup>th</sup>* taught, that the *Saints departed ſaw not God before the Reſurrection*.

In the XV<sup>th</sup> Centurie, *Iohn the XXII<sup>th</sup>*, denyed the *Reſurrection and life eternall*, and was accuſed of *pertinacie* therein.

*Bellarmino* telleth us, at that time there were three pre-tenders for the Papacie, ſo that it could not eaſily bee diſcerned *quis eorum verus ac legitimus eſſet Pontifex*, which of them was the true and lawfull Pope. So that it ſeemed the *Conſeſſ of Conſtance* did not adhere to the Pope, nor the Pope to the faith.

Now let the Reader judge, what great reaſon we have to bewaile our ſelves, that we want this pretended *infallible rule of faith*, which cannot rule it ſelfe, and free the adherents thereto from error: & how farre theſe Puritans are from the Catholicke humilitie, that defend their ſtaines; when the ancients Fathers & beſt men in their journeying towards heaven, did bewaile their imperfect eſtate, & hungered for that righteousnes and perfection that was to come. And what cauſe have we to bluſh that the particular Church of *Ireland* is lyable to error, when the beſt particular Churches in the world never aſſumed a better Condition?

But is the Ieſuits inference concludent here? becauſe our Church is lyable to error, therefore it cannot with reaſon challenge to it ſelfe the title of *unſpotted*. Here is not ſo much as

Alphonſus de Caſtro adv.  
bar. l. i. c. 4.  
Celeſtinum  
Papam etiam  
erraviſſe circa  
matrimonium  
ſidelium, quo-  
rum alter labi-  
atur in hereſim,  
res eſt  
omnibus ma-  
niſeſta.  
Bellarmino de  
Rom. Pont.  
l. 4. c. 14. Ioan-  
nes XXII. Papa  
à multis repre-  
henditur, ac  
preſertim à  
Guſtelmo O-  
cam in opere  
33. dierum, &  
ab Adriano in  
quaſtione de  
confirmatione  
circa unum,  
quid docuerit  
animas beato-  
rum non viſu-  
ras Deum ante  
reſurrectionem.  
Erasmus  
praefat. one ad  
ad librum 5. Irenaei idipſum cum ad ſedimento aſſummat.  
See this at large before pag. 53:  
Erant enim eo-  
temporarii tres, qui Pontifices haberi volebant. Gregorius XII. Benedictus XIII. et Io-  
annes XXIII. nec poterat facile indicari, quis eorum verus ac legitimus eſſet Pontifex.  
cum non deſſent ſingulis doctiſſimi patroni.

silly Sophistry, the Churches of *Ephesus*, *Thessalonica*, *Philippi*, in the Apostles dayes were lyable to error, therefore bespotted? *posse et esse* are two distinct things. A Jesuite may be a true subject but it doth not follow, therefore in an instant he forsakes his order. And a Pope may be a Saint, but who will thinke it necessary, that hee will without delay forsake his tyrannicall condition?

The Church of *Ireland* may erre in faith, yet it doth not follow, that it is now bespotted with heresie, or hereafter will bee. So that it may have alliance and admittie with all true auncient Churches, true members of the Catholicke, for any thing the Jesuite hath yet produced. Yet as if the Jesuite had dreamed all this while, and did now awake, he bolts out with a phantasticke flourish.

*Let them take then (saith the Jesuite) if they will, their erring Church unto themselves, but let them not wish to deny us leave, to stick unto that Church, which by the testimony of venerable Antiquitie, wee finde approved to remaine ever free from all error: to that rocke against which the power of hell shall never prevaile: to that foundation which Christ hath settled by his promise, and made for ever immovable by his obtained Prayer &c.*

How non-erring a Church your *Romans* hath beene in her head is already declared: How infallible a rule of faith your *Cheife Pastor* hath proved in the *primitive times*, venerable Antiquitie by severall examples hath detected: What a rocke *Peters* pretended Successours have beene, when the diuell was let loose to split (so farre as possible) the ship of the Church, hath not been left you untold: And who can beleive that CHRIST his prayer for *Peters* faith was effectuall for the *POPES*, when against faith they daylie desire to usurpe his kingdome?

*This we Catholickes (saith the Jesuite) are exhorted to doe by S. Cyrill saying. Let us remaine as members in our head the Apostolicke Throne of the Roman Bishops from whence it is our part to sicke, what wee ought to beleve. This*

\* Reply pag. 63



also all Protestants are advised to doe by a Doctour of their owne, who (as we heard before) telleth them, that they ought diligently to search out the spouse of Christ, and Church of the living God, which is the pillar and ground of truth; & having found her, then setting aside all other questions, they ought to embrace her communion, follow her direction, and rest in her judgment y.

Reply pag. 63

Cyrl. Alex.  
in Thesaurio  
alleged by  
S. Thomas in  
opuscul. cont.  
Græcos. Reply  
pag. 63.

What Doctor Feild advised Protestants to doe, hath beene formerly declared: And for what Catholickes are exhorted to doe, he urgeth S. Cyrill, but from whence? From Aquinas & who forged it. For Cyrill hath no such words: His *Thesaurus* hath no such filth: He neither consented unto, nor approved this tyranny. Hee was one of them that sent the Copy of the *Councell of Nice* to curbe these pretences before they got head. I wonder why the Iesuite added not the like forgery of the Council of Chalcedon to the same end from the same Author! Here wee may see that the best grounds he hath to prove their holy Father to be infallible, and the Romane Mother without spots, are but authorities taken from deceit.

But leaving Doctor Feild formerly urged and answered, he presents us with these sentences of the Ancients, in which (saith he) as in a pure mirrour, they may, if they list, espy their enormous disagreement from the truth. And the first Ancient Father that he produceth, is Irenæus.

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All they that are in the Church of God, ought to obey, saith he, unto those Preists who have their succession from the Apostles, who together with the succession of their Bishoprick, have received the assured grace of truth according to the good will of the heavenly Father. And we ought to have for suspected such as withdraw themselves from the like principall succession, and joyne themselves together in any other place; I say, we ought to hold them as hereticks of a perverse judgment, or as schismatickes & selfe-liking presumptuous fellows. And elsewhere (saith the Iesuite) he declareth how such like hereticks are to be confused & confounded according to the practise of his

times;

times, so wit, in the second age after Christ. We confound saith  
be, at those who gather otherwise then they ought, how? by that  
Church which is the cheifest, the most auncient & best known  
unto all men, which was established & grounded in Rome, by  
the two most glorious Apostles Peter and Paul, pointing forth  
that Tradition and faith which this Roman Church holdeth  
from the Apostles by the succession of Bishops, even unto our  
dayes. After this manner also (saith the Iesuite) did Tertul-  
lian trounce & wrest those Heretickes whom hee had to deale  
withal. Let them shew unto us if they can, the original of their  
Churches; let them rip up the order of their Bishops in such  
sort, that by a succession derived from the beginning, they prove  
their chiefe Bishop to have some one of the Apostles, or Aposto-  
licall men for his author and Predecessour: for by this means  
the Apostolicall Churches doe make up their accounts. And  
because the Heretickes then were destitute of all such prooffe,  
as Tertullian exacted of them for the maintenance of their  
cause, even as our Adversaries (saith the Iesuite) are as  
this day, He therefore bringeth in the Catholike Church up-  
braiding them, & with them all Protestants in this manner,  
What a Gods name are ye? When & from whence came you hi-  
ther? What doe you amongst mine, being none of mine? By what  
right, O Marcion, dost thou cut my wood? what leave hast  
thou, O Valensine, to turne my streames & fountaines another  
way? By what authority dost thou remove my bounds, O A-  
pelles, O Luther, O Calvin, O Zuinglius, The possession is  
mine, I have it of old, I enjoyed it before you &c.

All that the Iesuite hath produced from Irenaeus & Ter-  
tullian, will make little for justifying his pretences, if the  
point be truly considered: For there is a bare personall suc-  
cession, which may accompany a false Church, as it did the  
Iewish when the Pharisees sat in Moses Chaire, and the  
Churches of the East, when Heretickes invaded the chaires  
of Catholike Bishops. Secondly, there is a Succession not  
only personall, of Bishops & Preists, but where the Catholick  
& Apostolicall doctrine is continued also. The people, wee  
say,

Reply pag. 49  
and 70.

say, where this is plaine, are bound to receive the Doctrin  
 \* 1. Tim. 1. 14. from *Timothie* (every succeeding Bishop) as *Timothie* \*  
 from the Apostie that established and first published the  
 same.

Now whatsoever the Iesuite hath brought from these  
 Fathers, is no way advantageous for the Church of Rome:  
 For first, we can shew and have done, as good personall  
 succession, as the Roman Bishops can claime any. Second-  
 ly, to this our orderly Succession, we can and have proved  
 by comparison and consanguinity of Apostolicall doctrin,  
 that we are true and Apostolicall Churches. Thirdly, the  
 Roman certaintie, upon which their Profelytes must de-  
 pend, is no firmer by these Fathers testimonies, then *E-*  
*phesus, Smyrna, Corinth, Philippi, Germany, Spaine, France, E-*  
*gypt, Lybia, Thessalonica &c:* which I thinke you will not  
 defend from sayling. Fourthly, we shall finde, that the Do-  
 ctrine did alwayes honour the See; the Sees were no fur-  
 ther esteemed, then because they gave true testimony to  
 the Doctrine. May wee not then from better grounds  
 cry O **FRA NCIS, O DOMINICK, O IG-**  
**NATIUS**, then the Iesuite, O *Luther, O Calvin, O*  
*Zuinglius*, and charge them for creepers into the Church  
 without any personall or doctrinall succession either?  
 What the Iesuite further urgeth against the Protestants  
 from *Augustine*, to prove the Romanists the onely un-  
 spotted Church, is meere vanitie.

As for my selfe (saith *Augustine*) there bee many things  
 which make me to remaine within this Catholick Church. First  
 the unforme consent of people and nations; which (saith the  
 quog; autho-  
 ritas praelio est  
 Rhenanus Ar-  
 gum. in Tert.  
 de Præscript. & alibi. Impress. Basil. 1521. Tertullianus Ecclesiam unam Apostolicam nul-  
 la loco affigit: \* Omne enim Ec-  
 lesiam ornat magnificæ laudis elo-  
 gium. non tamen tantam  
 illam facit, quantum hodie fieri videmus: nam Apostolicis Ecclesijs illam numerat, non  
 sola, sicut Apostolicam. Videmus quod Iac, à Paulo Corinthijs hauf-  
 rit. Si superesset  
 Tertullianus, non opune illud diceret. \* Zozomen. l. 7. c. 1. Eo autem declarabat (The-  
 dosius Imperator) se velle ut illorum duntaxat Ecclesia diceretur cathol. ca, qui Trini-  
 tatem divinam æquib. honore colerent: qui diversim sentirent eos hæreticos appellari,  
 intestabiles esse, ac supplicio affici.

Iesuite]

Iesuite) is not seen amongst Protestants.

<sup>c</sup> Reply pag. 70

I am sure the Papists are not Catholicks from the body of their Church, but from the Union with their Head, when in fundamentalls the Protestants agree with all people and nations, not hereticall and Donatistick, over the face of the earth.

Secondly, a certaine authority begun by miracles, such as the Protestants themselves (saith the Iesuite) will sweare they have none, nourished by hope, increased by charity, and strengthened by antiquitie.

<sup>c</sup> Reply ibid.

It is true, we have no new Doctrine, and therefore wee need not new miracles; but I hope the Iesuite will not be so impudent to deny that the auncient and Apostolicall Doctrine had miracles for confirmation, and that wee adhere and depend upon the same.

Thirdly, the succession of Priests even from S. Peter the Apostle, unto this present Bishop of Rome, which (saith the Iesuite) I wish the Protestant Reader to observe well.

<sup>c</sup> Reply ibid.

I pray the Iesuite to consult with M. Mason, and either to justify us, or condemne themselves.

Lastly, the very name of Catholicke, which is so proper to this Church amongst so many Heresies, that howsoever all Hereticks affect the name of Catholicke, yet if a stranger chance to enquire in what place doe the Catholicks meete together, no Hereticke will dare to shew his own Church or house.

<sup>c</sup> Reply pag. 72

First I desire the Iesuit to consider what Augustine saith, that Hereticks affect the name, & never any Hereticks more then Papists, who are all but Donatists; of which none are found in the auncient succession of the Roman Bishops. Secondly, that although the title Catholick did point at the true Church in the Primitive times, yet it was no otherwise then the titles of men did point out Hereticks. Now if at this time many are called by the names of men, which the Iesuit takes for Catholicks, as Dominicans, Franciscans &c

Hieron cont.  
Luciferianos,  
prop. sine

why



why may not many bee called *Catholicks* that truly are *Hereticks*, as *Iesuites* and all *Papalines*?

Besides names make not *Hereticks*; *Nestorians* in name are not ever *Nestorians* in Doctrine; neither *Papists* *Catholicks*; for howsoever they usurpe the name, yet are they spotted and infected not onely with errors of life, but with heresies and Apostasies also, as hath beene plainly declared. What *Theophilus* speaks concerning the Church, we resist not, neither can the Iesuite embrace it as enclosing any Prerogative for them.

So that, all his labouring heere, hath beene to cloath *Rome* with the *Catholicke Priviledge* of exemption from *Heresie*, but with ill successe, seeing it hath beene declared filthy in manners, hereticall in Doctrine, and Apostaticall from the auncient puritie wherein shee appeared in the primitive times. And therefore the Iesuites Conclusion is nothing but the approbation of his Phantasie, which out of selfe-love is bestowed upon his enlarged endeavours.

<sup>1</sup> Oauphrius de vita Iulij III. Longe maxima pars Christianorum, qui per Afsiniam, Persiam, ac reliquas orientales provincias habitant appellantur Nestoriani. Ibid. Vero hi Nestoriani, non men potius Nestorij heretici, quam errores, retinuisse mihi videtur. Nam nihil plane, quod illam sectam referat in his hominibus, qui hic adfunt compertum.

<sup>2</sup> Reply pag: 72



He Tenth Section inquires. *How vainely our Answerer claymeth kindred with the Primitive Church*? &c. The Iesuite beginsnes like a Bedlam or Franticke.

Here our Answerer like *Saul* in his distresse, runnes upon his owne weapon, and with *Achisophel* is strangled in a knot of his owne twisting.

<sup>3</sup> Reply ibid.

Iesuites (I confesse) doe not fall upon their owne swords, but make others to fall by them. Yet they cannot deny, that some of them have beene choaked with halters, which they never twisted themselves, and meritoriously: But how farre the most learned Primate is from *Saul*, any

man may see, when his learned answer hath made the Iesuite to travaile *Vagabound*, to compile and build up this frame, which he hath sent us.

And whereas he assimilates him to *Achitophel*, I thinke he ought not from his *strangling himselfe*, but because hee hath both saddled and bridled *M. Malone*, and rid him out of breath also. But any may espy to whom these things would best belong; whether to the Iesuite, or to the Answerer: *Quis enim appetit quod adipisci non potest, cruciatur e.* The Iesuite expected glorie by his demand, but seeing his expectation frustrate, his *reviling* expresseth his torture, and pointeth out the desperate *Saul*, the amazed *Achitophel*.

• Augustia. de  
mor. Ecd. c. 1.

Now what is the cheife ground that the Iesuite produceth to manifest the vanitie of the Answerers *claime*? Surely a wise one, and from confession of the Answerer.

Forasmuch as clayming kindred with the *annient Church of Rome*, he yet confesseth (saith the Iesuite) *this Church is indeed unlike unto her, having wast away such spots, as impaired both the beautie and health too of that annient Church.*

• Reply pag. 72

And what hinders this, but the Church of Ireland might claime kindred with the *annient Roman*? Why, hee tels us.

*If the annient Roman Church was the true Church and spouse of Christ for 500. yeares (as he will not deny) what may we thinke of his (I pray you) which he himselfe doth grant to be unlike unto the same?*

• Reply pag. 73

Doth dissimilitude take away kindred? Brethren may be unlike, as *Isaac* and *Eau*, Why not Sisters? It is sufficient to conclude a Prince of the house of *Austria* from the lippe, although they much varie in their other proportions. *Hippocrates* his twinnes were not (I thinke) in all parts so alike, as the Iesuite would have particular Churches, and yet they were not without that Sympathie of Nature, to cry together, laugh together, and die together.

Omne

*Omne simile est dissimile*, or else they would be numerical-ly the same, and therefore although there be some dissimilitude betwixt the auncient *Roman Church*, and that wherein the learned Answerer communicates, yet it is not in those things, that will cut off kindred or acquaintance either. But here (we see) the Iesuite wrestling and tugging to perfect this Argument, hath most falsly charged the Answerer with confession of that, which he doth but for Argument sake admit, as is plaine by his owne words.

See the most  
reverend the  
Lord Primat:  
his Answer to  
the Iesuities  
Challenge p. 23

And therefore (saith the most reverend Primat) *though we should admit that the auncient Church of Rome was somewhat impaired both in beautie and in health too (wherein wee have no reason to be sorie, that wee are unlike unto her) there is no necessitie that hereupon presently she must cease to be our Sister*: so that we may easilie perceive whose necke is taken in the halter, by his struggling and striving to get out thence.

And if the Iesuite will endure examination, I thinke hee will not so justifie the *Roman Church* for the first five hundred yeares, but that it had something practised in it, which other Churches did dislike. Neither doth this so farre deface it, as the Iesuite would perswade: For what will hee say of all those Churches in the *Apocalypse*? None dare denie their spots, because God hath registred them: And if the Iesuite bee interrogated, whether the *Roman* then, as now, differs from them, in their *Spots*, I thinke hee will affirme it, and yet accompt them true Churches also.

Doth not this Iesuite then abuse his Reader by his vaine flourish, when he grounds it for an Argument, that wee are no true Church, because wee doe in some particulars differ from a true one, to wit, the auncient *Romane*? Surely this Argument would better fit the mouthes of *Atheists*: Who doth not see, that *Rome* now in many things

things differeth from Rome ancient it selfe? For if Rome ancient were without spots, and you in all things like unto it. Why did your Councils pretend reformation? Why did all good men call for Councils? Why did your Doctours complaine of the corrupt estate of the Church? Nay, why did your assemblies amend those things that were never amisse? But the Iesuite suspecting the strength of this pretence, laboureth further to discredit the most learned Primate his answer.

He seekes indeede to recover his head out of the halter (saith the Iesuite) by telling us, that those things wherein his Church is unlike unto that of ancient time, are not of any such moment, but that hee may for all that claime her for his Sister, though (poore soule) a disfigured and disordered one.

6 Reply pag 71

Doe you see, how skilfull this Iesuite is, to take his Metaphors from the Halter and the Hangman? In this my Answer shall bee the admiration of his Rhetoricke. But what produceth hee to put by this defence? Why, as if hee were making an Oration to his Novices, he cries out.

To whom would our fish babies conceive as these moove laughter by?

Is it possible that a Iesuite can leave his *fixos oculos*, his *simpliciter manus*, to prove *ridiculum quid*, upon so small provocation? Surely, hee would never have answered so discrete an answer with derision, as you perceive hee heere doth, if hee had had any thing else to have furnished his Reply withall. But let us see the grounds of his laughter.

6 Reply pag 71

That Christ (forsooth) after all his promises to the contrary, should suffer his beloved spouse, even in those first ages to bee so impaired as these men dream: that for so many Centuries of years, hee should abandon her lying in disgrace, and languishing in disease, untill such time as a *luxurious apostata*, arising from his sacrilegious bed,



bed, should come with his impure hands to wash away her spots, or untill such time as a branded Sodomite took in hand to play the Paracelsian, thereby to cure her malady.

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Here were matter of weeping rather then of laughter, if this charge were just: For who makes the *Roman Church* in the first ages to be abandoned by *CHRIST*, to be lying in disgrace, to bee languishing in disease? Not the Answerer, but this *Iesuite* out of his honesty hath invented it, because against the Answerers words he hath no ground for exception.

But I would know, whether the promises are made to the Church (*quâ*) *Roman* and not otherwise; whether hee hath any other Arguments, then what are answered to prove it, and how it came to passe that there were invented *Epistles* and other proofes urged to declare this, besides the Scripture, when the insinuation is pretended to come from thence?

Secondly, I desire to know, where he can finde us (the Churches of *England* and *Ireland*) acknowledging *Luther* or *Calvin* their dictates, any further then they are agreeable to the truth delivered by *CHRIST* and his Apostles; or whether we have depended upon them, or either of them for reformation?

Thirdly, I desire the *Iesuite* to certifie, whether *Luther* were not a *luxurious Fryar*; and how hee can prove the Apostacie, which he brandeth him with, let him further declare?

Fourthly, whether *Bolseeke* be not the best testimonie, that the *Iesuite* hath to proove *Calvin* to have beene a *Branded Sodomite*, as without shame hee blusheth not to traduce him? These things when the *Iesuite* hath declared, we will confesse he hath raved zealously; but for the present, we can but conceive this to be the effect of his received wounds which forceth his impatiencie, that he cannot containe himselfe.

But that which the *Iesuite* supposeth will countenance.

nance his passion, is that the *Fathers* (whom he deservedly commendeth) in their best times are concluded hereby to have lesse understanding to knowe, or lesse grace, and courage to performe what was necessarie for the washing and curing of Gods Church, then certaine tumultuous *Upstarts* &c.

<sup>1</sup> Reply pag. 73

I desire that you would confesse ingenuously, whether you or our selves give more honour to the *Fathers*: Wee that acknowledge them to bee Counsellors appointed to the Church, to be pastors and doctors raised up by God to feede his people, and when they are met together in a Councell or Consent, their sentence to be the greatest determination on earth, whose credit immediately followes the sacred page: Or you, that accompt the best of them whilst they lived (except the Roman Bishops themselves) but a Roman Delegate, that all of them when they ruled their Church could not teach the Church any point of doctrine but by the Popes call and appointment, whose workes you so esteeme that you have made them companions but of bastard broods, base births, and have professed in your practise to make them speake as you desire them, by false interpretation<sup>1</sup>.

Secondly, I desire that the Vanitie of this pretence might be seene: Is it any thing to the dishonour of the understanding grace or courage of the *Fathers*, that some things were since amended, which were scarce espyed in their times? How doth every Councell disgrace the knowledge grace and courage of former *Fathers* and Bishops, if the amending of things amisse might conclude the same? Have not some of your brethren found out new thoughts concerning the blessed Virgins conception, which will take away the harsh doctrine of the *Fathers* and Catholicks of former times? Shall wee thinke that these tumultuous *upstarts* have therefore more knowledge grace or courage, then those ancient *Fathers*, the whole Catholicke Church?

Little honour was given to the Roman See before the Coun-

<sup>1</sup> See before  
Sect. 5. &c.  
= Augustin. 2.  
Bapt. con. Do-  
nat. c. 3. Ipsaq;  
plenaria sepe  
priora à poste-  
rioribus emen-  
dari, sine ullo  
typho sacrile-  
gæ superbiæ si-  
ne ulla inflata  
cervice arro-  
gantiz, sine  
ulla concratio-  
ne livida invi-  
dia... cum pa-  
ce catholica,  
eum charitate  
christiana.

¶ *Aeneas Sylv.*  
*epist. 301.*  
 ° *Mattheo*  
*Langi. Arch.*  
*bishop of Salz-*  
*burg. Hist. con.*  
*Tridica l. 1.*

*cell of Nice* n, must we conclude that your after Doctours had more *knowledge, grace or courage*, then the Apostles and Fathers before that Councell, because they have washed and cured GODS Church of so notorious an error? I see the Iesuite is of the Cardinals ° minde, that did thinke the *Church* should bee reformed, but not by a *Monke*.

But they are Popish thoughts to have the reformation or government of the Church to depend upon men. Wee have a Rule left by CHRIST, which as it is the rule to governe, so to reforme, what by fraud or neglect hath crept into the Church amisse. We acknowledge, GOD hath many instruments in the Church, but that which worketh reformation is the word of God, and although the Instrument may have honour for the works sake, yet it is the word, not the instrument, that effects the reformation. Why the Iesuite should tearme those learned men, *tumultuous upstarts*, I cannot guesse; for I am sure they were as auncient as there Order; and for tumultuous practices, who dare compare with Iesuites for grand supplanters.

¶ *Concil. Constant. Sess. 4. & 10. Concil. Basili. sess. 12. & 33. Veritas de potestate concilij generalis universalem Ecclesiam representantis supra Papam & quemlibet alterum, declarata per constantense & hoc Basiliense generalia Concilia, est veritas fidei Catholicae, ... per dictis pertinaciter repugnans est censendus Hæreticus.*

¶ *Rephypag. 73*

Whereas the Iesuite thinkes to vilifie them by his heape of invectives; they will appeare true friends to the Catholicke Church by grave and solide discourses pleading her cause and contesting for her right. And I would know whether they have sinned in being impatient of the Churches sufferings any more then the Councils of *Basill* and *Constance*, who greived to see a *Saracens* head, upon the Churches shoulders, and therefore declared the Churches rights and the Popes usurpations, condemning him with his foolish pretences; Wherefore the Iesuite might have left this passion, as being grounded upon distemper and fury, and have taken his *rabblement* to himselfe and his, to whom truly it belongs.

But this Iesuite will speake nothing without demonstration, and therefore will shew ours to be a *deforming*, rather then a *reforming* humour; and this he would prove because

because, First of All the prime stirrer of this stone Martin Luther had the gift to see in his owne dayes such comfortable successe herein as was answerable to his labours.

Reply pag 312.

What was that? The shaking off the Roman Triple? The emptying of the Fryars bellies? The restraining of the Cleargies luxurie? No. but from the time the pure Gospell was first restored and brought to light, the world hath every day become worse and worse.

Reply pag 73.

Wee acknowledge, that Luther and others complained of the disorders of men that communicated with them; but will the Iesuite conclude that these were occasioned by bringing in the doctrine of CHRIST? Were the Preachers of the Gospell filled with a deforming, rather then a reforming humour, because they could not tolerate stewes and prophanenesse where they preached, but did inveigh with bitterness against them? If there were a Iesuite that had so much devotion, as to reproach the sinnes of the Roman Court, or Italie, with Luthers courage, and should upbraid them with neglect of the Cleargies example, the Popes holinesse, and the lampe of divine light that proceeds from him, and should cry out that Sodomie and Gomorrha never abounded with sinne and Sodomie, as Italy, (notwithstanding their helpees of devotion) doth at this present, or since Peter placed his seate there; Should he therefore confesse, that Peter planting his seat there, should be the cause of those filthy sinnes and Sodomies? or that the Cleargies lives, Papall holinesse and determinations did bring prophanenesse into those states and countries? *Abst.*

The Apostle saith of the *Corinthians* (after they had received the Gospell) that there was such fornication amongst them, as was not once named amongst the *Gentiles* \*: Must it follow, that this is to be imputed to the Christian religion? No, this makes the offence the greater, it doth no way cause it, and this is the meaning of Luther,

\* 1. Cor. 5.1.



and most of the others cited.

\* II. Peter 1. 19 The word of God is compared to *light* in Scripture \*, the light whereof might declare more to *Luther* a Preacher abroad, then when hee remained darke and lazie in his Cloyster at home. And we thinke that *Luther* might deceive himselfe in this particular, for not distinguishing betwixt an evill and the detection thereof. The *Pharisees* *hypocrites* were not thought such before *CHRISTS* time; His revealing of them brought them not in. *Luther* espyed more mischeife abroad, when he viewed mens actions by the *light of the word*, then he could before by a *Roman* Gloworme, and this might make him thinke the world worse, when his eyes had more *light*, and his *medi-*  
*um* was more cleare.

When Grace entereth into a mans heart, hee trembles at every thought of uncleanenesse, that before the receipt thereof (in regard of blindness) could not see the odiousnesse of the filthiest crimes. And man, as he cannot esteeme vertue but by this light of grace, so hee cannot apprehend the foulennesse of sinne. So that *Luther* might get fruite by his preaching, though he was bold to say of some that pretended to follow him, *They are and remaine swyne: they beleeve like swyne, and like*

*Repl: 18. 73 swyne they dye.*

But doth *M. Malone* urge this for the credite of the *Syncheard*, or the *Swyne*? For the *harlot*, or her lovers? Poore *Luther*, because the *Swyne* that *Rome* had bred in *filthinesse*, would not leave their *swinish* condition for his preaching against their *swynishnesse*, this is the thing hee bewayles. And what great hurt comes thereby to *Luthers* cause, or the cause of *Religion*, whose complaints may be paralleled by the *Prophets* \* and *Apostles* themselves.

\* IEREM 49. 4

And heere to satisfie the Reader, I would have him to observe some things fit to bee taken notice of, and it will over-throw all that building which the  
*Iesai*

Iesuite hopes to erect by his collected Invectives.

First, that the learned Divines in general in reformed Churches ( by the auncient Fathers example ) doe from their heart detest the pollutions and corruptions of the world , insomuch that they cannot treat of them but with detestation , denying all honour to them, ( though their owne by communion ) that live not after the puritie of the doctrine of their profession ; which wee cannot finde among the *Papistes* , they commending sinne <sup>u</sup> , tollerating uncleannesse <sup>x</sup> , protecting abominable wretches , as lately in the *Venetian State* <sup>y</sup> ; and if any hath either declaimed against, or abhorred the base lives of their Clergie, ( which is but feldome ) they have beene suspected as no good Catholickes for the same.

Againe, wee by his testimonies may see, that *Reformed Churches* by doctrine or connivencie, doe not tollerate those evils which they declaim against, ( as the *Papistes* doe ) whereby it can cast no impeachment upon their doctrine.

Thirdly, the cause of these evils is declared by *Jacobus Andreas* to bee , because *the severe discipline of the Church hath beene* formerly disgraced by *Conscience-tyrannie*, and oppression in the *Romane Church* <sup>z</sup>, so that there is no correction of sinne , but the People feare a *Papall tyrannie*.

Fourthly, the Iesuite hath taken advantage of some

um, magis quam si vehementi febre phrenetico, delirenti, insanienti, furentique, pius filius injiciat vincula patri, & verè intuitu, pietatis, ut facere præ se tulit, ea omnia præstitit. <sup>x</sup> Espenceus in Epist. ad Titum, c. 1. p. 67. Prostat & in quaest. pro meretrice sedet, liber palam ac publicè hic impressus, & hodièque ut olim venalis, Taxa Camerae seu Cancellariae Apostolicae inscriptus, in quo plus scelerum discas licet, quam in omnibus omnium vinorum summistis et summarijs, et plurimis quidem licentia, omnibus autem absolutio emporientibus proposita. <sup>y</sup> Historia Interdicti Veneti. lib. 1. p. 7. 8. <sup>z</sup> Reply p. 74.

" Baron. an.  
1100. n. 14.  
De Henrico F.  
lio Imperatoris.  
Quis negare  
poterit sum-  
mum fuisse  
hoc pietatis  
genus in hoc  
se exhibuisse  
crudellem ?  
Immo ex eo  
quod non fir-  
mioribus vin-  
culis strinxerit,  
&c. nihil ha-  
bes in quo  
damnes fili-

points in controversie betwixt those that they stile *Lutherans* and *Calvinists*, making use of eithers passions, to disgrace the good life and sincerity of both.

Now for his charge of *Atheisme*, I feare we have cause to suspect there are some amongst us, I meane in our Kingdomes: All doe not beleive the *Gospel*, and the *Ministers of Sathan* have their worke heerein. But that which the *Iesuite* would lay to our charge, may bee seene in every corner of *Italy*. We have not nourished one *Machiavel* that the *Iesuite* can produce, nor one *Iohn* that denyed the *immortalitie of the soule*: He hath not espyed one amongst us that hath called the *Gospel*, *Fabulam de Christo*: Yet if there be any such, as from the loose conversation of some may bee suspected, I am sure they play their part in secret, as the *foole* in the *Psalmist*, that said in his heart, *There is no God* \*.

\* *Psalm*. 24. 1.

These things duely considered and weighed, may shew, that the *Reformation* doth more detest and abhorre sinne, then give any encouragement unto it. Besides wee see, that the exclamation against sinne, is no argument that sinne is in the budde and flourish, but in her ruine and decay. So that all the *Iesuite* can saye from these testimonies, is this, that as those pious men assaulted the Kingdome of *Antichrist*, by the opposall of such corruptions of *Doctrine*, as did get footing in their schisme of *Rome*, so did they labour afterwarde to extirpate and roote out those fruites of *Idolatrie* and *Superstition*, wicked life, open prophaneesse, and all kinde of filthy and notorious demeanour.

But if wee should graunt all to bee true which the *Iesuite* urgeth, hee argueth vaine in labouring to disgrace the profession of the *Gospel*, because some of their *Communion*, are of dissolute lives: For if this Argument were good, wee should quickly

quickly make Rome the Synagogue of Sathan, far from the Church of God.

For how many have shewed the *chiefe Pilots* in your Church to have beene in many successions, the most notorious wicked wretches that ever the earth did beare; some of them *forsaking S. Peters wayes* 2, others being *masters and unnatural* 3, yea *prodigiously wicked* 4, *Sylveſter* the second giving himselfe to the Divell 5, and doing him homage 6. *Iohn the XIIIth* abounded in all wickednes 7, *no Caſiline, Nero or Heliogabalus* like unto him, so that if he was not a baptised Turk, yet he was worſe in the judgment of your owne, for he died of a wound given him by the Divell in the act of adulterie, as your owne report it 8. What was *Boniface the seventh*, but a Villaine, a Church-Robber, a Theife, a murderer of two Popes, as good as *Sylva* and *Cataline*; I sayle not, it is *Baronius* his Rhetoricke 9. Besides, *Alexander the VI.* what vertues, what holinesse did hee shine with? I will speake no more of them, as having shewed what they were before.

But for your *Cardinals*, what holinesse was enclosed in their purple habites? They were *Pride it selfe*, and acted it, yea the most *excellent exemplars* to paint it by; By their *Wickednesse*, horrible *schisme* was brought into the Church. And for the *unmeasurable and bottom-*

one sanctissima Petri sedes occupata est potius quam possessa.

Christoph. I. Pontifices tanquam monstra quidam à medio Deus sustulit. Idem in vit. Sergij III. Vide quæſo quantum illi degeneraverint à majoribus suis. Genes. Chron. l. 4. Nihil mirum si isti Pontifices prodigiosi essent. Sylvestri II. Diabolum secutus, cui se totum tradiderat. Martinius Polon. ann. 1007. Sylvestri II. -- diabolo homagium fecit, ut sibi omnia ad votum succederent. See before pag. 197. 6. Luitprand. Ticin. l. 6. c. 11. Dum se cum cujusdam viri uxore oblectaret, in temporibus adeo à Diabolo est percussus, ut intra dierum octo spatium eodem sit vulnere mortuus. 7. Baron. ann. 685. n. 1. Annuerandum potius inter famosissimos, et portuissimos gradatores atq; patriæ perditores, Syllas et Caſlinas, acrumque similes, quos omnes superavit sacrilegus iste turpissima necesse duorum Pontificum.

Platina in vit. Iohan. 2. Pontifices ipsi à Petri vestigijs discesserunt.

Idem in vita Benedicti 4. Vbi cum ipsi opibus lascivire cœpit Ecclesia Dei, verſus ejus cultoribus à severitate ad lasciviam, peperit nobis tanta licentia peccandi -- hæc portentosa, à quibus ambitione & largiti-

Idem in vit.

Platina in vit.

Martinius Polon. ann. 1007.

See before pag. 197.

Baron. ann. 685. n. 1.

Syllas et Caſlinas,



lesse gulf of their covetous desire, who can by words sufficiently expresse it, besides their *Simoniackall intercessions to the Pope, their selling of their favours for money*, their most shamefull and damnable corruptions, the adulteries, whoredomes, and fornications wherewith they defiled the Court of Rome, and usurie in the highest degree i?

! Nich. Cle-  
mang. in lib de  
corrupto Eccle-  
siaz statu c. 10.  
Cardinalium  
qui Papæ assi-  
dent spiritus,  
verba numen-  
tia, gestus tam  
sunt insolentes,  
ut si artifex  
quisq; vellet  
superbia simul-  
lachrum effin-  
gere, nullâ co-  
gruentius tari-  
one id facere  
posset, quam  
Cardinalis effi-  
giem oculis in-  
venientium obje-  
cundo.

And for their *Cleargie*, how are they esteemed amongst themselves? *Aventine* tearmes them in his time *great wolves, lustfull persons, adulterers, ravishers of Virgins and Nunnes, thieves and Usurers, Drones, leacherous, perfidious, perjured, ignorant asses, wolves, hypocrites* &c. *Albertus* expresseth the rulers of the Church, by the messengers of *Antichrist*, *supplanters of the flocke of CHRIST*. And how long they have continued this good opinion amongst all men, the complaints and greife of men that have had any modestie in severall ages, will declare.

Neither doth this age minister unto us any hope that their Doctrin is now of better efficacie, though the Papacie be honoured with more glorious titles then ever it was before; in regard they doe not (as *Luther* is by them pretended to have done) tearme only some dissolure persons *swyne*, but all their *Cleargie* and *Laytie* also; for so

Idem c. 12. Quis aesciat = sectionis schismaticæ horrendam pestem per nequitiam Cardi-  
aalium in Ecclesiæ gremium injectam &c. Idem c. 10. Quis immensam & inextricabi-  
lem voraginem ipsorum concupiscentiæ verbis æquare valeat &c. Idem c. 12. Transio  
Simoniacas apud Papam intercessioner, patrocina venalia, corruptiones aut promotiones  
turpissimas & damnatissimas, quæ omnes ferè istis auctoribus & suavoribus sicbant &c.  
Nec enumerare volo eorum adulteria, stupra, fornicationes, quibus Romanam Curiam  
etiam nunc inestant, &c. Nec refero usuras, &c. quæ ex causâ nummularios supremæ ra-  
bulæ non incongruenter eos quidam vocant. <sup>h</sup> *Aventini* l. 6. *Annal. indid.* Cur ovili-  
taptos, hircos, lupos, libidinosos, adulteros, virginum, sacratarum foeminarum suptrato-  
res, cocosculiones, latrones, argentarios, nummularios, fucos, pecuniarum aucupes, luna-  
peditos, perfidos, perjaros, literarum omnium penitus rudes imponit. Non audita loquor,  
in quæ huc oculis video, narro. <sup>h</sup> *Albertus* in Evangel. Iohan. c. 10. <sup>m</sup> *Honorius*  
*August.* Dial. de prædest. & lib. Arbit. Verte te ad Civis Babyloniz, & vide quales sint,  
&c. *Alvares Pelagius* de planctu Ecclesiæ. *Nic. Clemangis* de corrupto Ecclesiæ statu.  
Nec non *Bernardus* & alij,

our *Irish Regulars* would have the *Irish Bishops* to be *swine-herds*, & their flock *swine*, this being their argumēt to prove the *Provincials* of the *Regulars* to be greater *Prelates* then the *Bishops*, because the *Pastor* is knowne by his *flocke*, & *Opilio dignior est subulco*, A *sheepheard* is better then a *swyneheard* \*.

So that if the Iesuite make loosenes of conversation in some particulars, an Argument against the truth of Religion and doctrine in the reformation, and would thereby take away our kinned with the Primitive Church: What may we conclude from the universall leprosie that hath by their owne confession over-growne both head and members throughout the Papacie? But if this manner of arguing from corrupt manners to corrupt doctrines be of small force, as is acknowledged by themselves, in so much that no inward *Vertue* in *Bellarmines* judgment, is required to make one a part of the true Church \*. Yet I am sure it is able to moderate this Vaunter from triumphing like the Pharisee, *God I thanke thee, I am not like other men* \*.

But here our Answerer demandeth of me (saith the Iesuite) whether I be able to shew one point, wherein they have broken that *Harmonie* which *Irenaus* commendeth in the *Catholicke Church* of his time? I answer, that I can very easily shew it, and make good withall what I said in my demand, and above which he keepeth such a vaine stirre, to wit, that the *Protestants* agree with that ancient holy Church in very few points of Religion, or rather, to say better, that they agree not in any one point at all p.

How well able the Iesuite is or hath beene to make good whar he said in his demand, wilbe examined in the *XIth Session*. Here we expect what point of Doctrine hee can finde out, held by us, wherein it will appeare that we vary from that *Harmony* which *Irenaus* commendeth in the *Catholicke Church* of his time. And for his orderly handling of this matter, he puts downe *Irenaus* his words as his Major Proposition. That Church which is spread throughout the whole World, presenteth her faith, as it were

\* *Conclusio Pa-*  
*rifica. Propo-*  
*8 Superiores*  
*Regularium*  
*digniores sunt*  
*Episcopis, si-*  
*quidem digni-*  
*tas Pastoris pe-*  
*tenda est ex*  
*conditione sui*  
*gregis, quem-*  
*admodum opi-*  
*us dignior est*  
*subulco.*  
 \* *Bellarmin. de*  
*Ecclesiast. militan-*  
*te l. 3. c. 3. Ut a-*  
*liquis aliquo*  
*modo dici pos-*  
*sit pars vera*  
*Ecclesiae, de*  
*qua Scripturae*  
*loquuntur, non*  
*putamus requi-*  
*ri ullam inter-*  
*nam virtutem.*  
 \* *Luke 8.9.*  
 \* *Reply pag. 6*

*dwelling in one house, and likewise beleiveth as it were, baving on foule and one heart, and uniformly preacheth, teacheth, and delivereth this faith amongst all nations, having as it were one mouth.*

*Reply ibid.*

And now as if this repetition were our confusion, he telleth us, *Our Adversaries neither have nor beleve any such Church, therefore they keepe no such Harmony.*

*Reply ibid.*

The Minor he is willing to prove by a twofold *Medi-om*: First, by what hath bene heeretofore produced by him concerning our *disagreement*, which I hope the Reader hath observed, will not serve his turne. Secondly, by a *farre greater dissention which happeneth* (saith the Iesuite) *betwixt them and those Protestants, with whom they pretend this Harmony in other Nations* &c. So that it seemes the Iesuite will first attempt to prove, that wee bee not of that Church which keepeth *Irenaus* his harmony, and that he will reserve unto the last place the point he should prove, to wit, that we deny the Catholicke Church.

*Reply ibid.*

His best argument to manifest the first, is the testimonies of some *Lutherans, Brownists, and Puritans*, who disclaime and discard our *Answerer* and his Church (as the Iesuite tells us) *from all this pretended harmony and agreement with him* &c. And we say (if they charge us so deeply as the Iesuite ascribes) that this is not sufficient to prove his undertakings, seeing that Doctor *Stapleton* denyes the Fathers (and especially *S. Hierome*) the priviledge of testimony, when they write *contentiously* and with passion; and therefore these *rigide Lutherans*, (though they befriend a *Iesuite*) cannot in their disputes be allowed an installible priviledge.

*Stapleton*  
p. inc. Doctri-  
nal l. 67. Di-  
stinctio de his  
quæ à paucis  
dogmaticæ, &  
quæ contentio-  
ne scribuntur in  
verbis Hiero-  
nymi locum  
habent.

Besides these *Lutherans* which the Iesuite urgeth, (if their words be, as hee layeth them downe, for I cannot come by their bookes) doe speake without ground; for the controversies betwixt the *Lutherans* and the *Calvinists* (as they tearme us) are but like a coale (as *S. Eusebius* saith well observeth) *which a wise man with a little more*

*stirre*

*Pure of his mouth might some have quenched, although their ministers with the winds of others have contrarywise enflamed the same.* Neither doth it make against the peace of the Church in faith, that some have rashly and passionately urged our differences against the judgment of their more moderate and well advised brethren, who account no otherwise of the Calvinists, then of erring brethren.

\* St. Edwin Sands his Relation.

\* Ibid.

And further, the Iesuite cannot manifest, that the points wherewith the Lutherans are offended, be in their own nature of the essence of faith, which hee must doe before hee can prove us to bee no Church, the quarrels mentioned by the Iesuite, arising not from disunion of faith in the foundation, but from some dislikes and jealousies, which some indiscreet persons amongst them entertaine in points farre remote, and therefore their rash censure can condemne us no more then the Popes Bulla cana, unless wee condemne our selves by denying some part of the foundation of faith.

For the Brownists; They condemne us, & with us the Catholick Church by their schisme, and we also condemne them, as the ancient Fathers did all the factious schismatics in their ages: But doth this make us no true members of the Catholicke Church? Is our candlestick removed, because an heard of schismaticks back against us? Did your Marrani, baptized Jews and Moores y. make Spaine non-catholick? Or did the Illuminati in Arragon, the brood of your hypocriticall Preists, by their pretences of Angelicall puritie, banish that Church from the kingdome of grace? This is neither Sophistrie nor Logicke.

\* St. Edwin Sands his Relation.

\* Ibid.

\* Spalco. Suarez. c. 1. de Religione. 30. Puritani qui vocantur, circa articulos fidei non dissentiunt, sed circa ritus, & externam Ecclesiasticam disciplinam.

\* Cont. ed. p. 35.

For the words that he citeth of the Puritans: No man can deny but they are the fruit of distemper & disobedience, yet unable to drag with the Iesuite the conclusion which he aymeth at, for their dissention is not in fundamentalls, nay it is so far from the foundation, that it is no way doctrinall. This your Turne-about Spalato, when he was in England perceived & told it his brother Suarez, though afterwards he framed them a lying Catalogue.



° Sixt. IV. De-  
cret. de Con-  
cep. Virg. Ma-  
rit.

° Parsons, Apo-  
log.

° Watson.  
Quodl.

° Henric. Ex-  
phurd. Chron-  
c. 93. Eymeric.  
Director. In-  
quisitor. part 2.  
quæst 9. §. 4.  
inter errores 4.  
libri. 2. parisi  
tractat 2. I.  
Quod Christus  
de Sancti Apo-  
stoli ejuse, non  
fuerunt perfecti  
in vita contem-  
plantium. a  
Quod activa  
vita usque ad

tempus Abbatis Joachim fructuosa fuit: sed nunquid uosa non est: contemplativa verò  
vita ab ipso Joachim fructificare cepit, et amodò in perfecti successores ipsius perfectius  
manebit. 8 Ibid inter errores 5. libri ejusdem partis, in tractatu de Ioseph et pincernâ,  
cui somnium apparuit invenitur. Quod prædicatori qui erant in ultimo statu mundi, e-  
rant dignitatis et auctoritatis majoris, quam primitivi Ecclesiæ Apostoli.

But it may be the Iesuite will better perceive the weak-  
nes of his Argument, if wee use the strength thereof a-  
gainst himselfe. If I should bring ( before Sixtus the  
first his time ) the *Franciscans* and *Dominicans* bandy-  
ing *Heresie* at each others Cloyster, damning and condem-  
ning each other of heresie, not by words alone, but in writ  
also; will the Iesuite conclude that the *Roman Church* is  
hereticall, and keepe not *Irenæus* his harmony? Surely if  
the Pillars be rotten, the roofo is not safe. Besides, if the  
*Franciscans* and *Dominicans* did see those fierce gladiato-  
res, the *Iesuites* and *Seculars* in England, fight their late  
combate; the *Iesuites* tearing the *Seculars*, *Calumniators*,  
*factious*, *turbulent*, *seditions*, *scandalous*, *authors of schisme*,  
*rebels*, *betrayers of the Catholicke cause*, and the *Seculars*  
returning to them termes of *Schismatickes*, *Donatists*,  
*Anabaptists*, *Arians*, with detection of their *Counsels* &  
*Stratagems* to be *heathenish*, *tyrannicall*, *Atheisticall*, *Sa-  
manicall*, to make them like *Lucian* and *Machiavel*, and for  
impietie and Atheisme to overcome *Lucifer* himselfe.  
Would they use the *Iesuites* Logicke, and confesse that the  
Catholicke Church is not *Roman*, and that *Irenæus* his har-  
mony cannot be found there?

But let all the world view the *Divell* fighting with the  
*Lambe*, anno 1255, or 56. when the *Fryars* published their  
*eternall Ghospell*, and the Pope partaked with them! If  
the *Iesuite* can finde amongst all the Heretickes that have  
ever troubled the Church, such an essentiall and funda-  
mentall *disension*, let him swell, swagger, and display *Ig-  
natus* for ever: for here we finde *Fryars* more perfect *con-  
templatives* then *Christ* and his *Apostles*, of more dignitie  
and authoritie then the *Apostles*, the *Ghospell* of *CHRIST*.

disgraced

disgraced as lesse excellent, if compared to their *eternall* <sup>b</sup> *Ibid. inter er-*  
*Gospell* <sup>b</sup>; that *is must vanish* <sup>i</sup>, and another in *succession* fol-  
*low it* <sup>k</sup>; that it *brings none to perfection* <sup>l</sup>, that the *Priesthood*  
*of CHRIST* (is not for ever after the order of *Mel-*  
*chisedeck*) but must have an *other Priesthood to succede*  
*it* <sup>m</sup>. These desperate blasphemies, besides other impieties  
 as opposite to the doctrine of *CHRIST* as the *Tur-*  
*kish Alcoran*, being resisted by the *Doctours of Paris*;  
 What merited these Champions of *CHRIST* at his  
 Vicars hands? They were accompted *malicious*, the Fry-  
 ars *innocent* <sup>n</sup>; they *rebels*, the Fryars, the *beloved sonnes of*  
*the mother Church* <sup>o</sup>? their defence of *CHRIST* and his  
*Gospell* a *pernicious and detestable libell* <sup>p</sup>, the Fryars ex-  
 cellent instruments working *many spirituall proficiencies*  
*and fruite in the Church* <sup>q</sup>, their *bookes burnt* <sup>r</sup>, the Fryars  
 preserved from the flame; the *Fryars* made *inquisitors of*  
*hereses* <sup>s</sup>; these censured as forsaking the faith; I will not  
 for all this say, that there were no members of *CHRIST*  
 in the Church of *Rome*, yet I dare say, that all these *Fatio-*

neminem perducit ad perfectum. <sup>n</sup> *Ibid. inter errores* 1. partis 6. *Quod sacerdotio*  
*Christi aliud sacerdotium succederet.* <sup>o</sup> Extravag. Papæ Alexandr. ex speculo minorum  
 tractat. 1. fol. 10. b. edit. Rothomagi anno 1509. & Firmamento trium Ordinum Francisc-  
 ci. part. 2. tractat. 1. fol. 62. a. edit. Paris. an. 1512. Cogitaverunt nuper malitiam (magistri  
 Paris.) & contra innocentes & rectos (scil. Fratres Prædicatores) iniquitatem maximam  
 sunt locuti. <sup>p</sup> *Ibid. Surgentes adversus Fratres detraxerunt, & contra dilectos matris*  
*Ecclesiæ filios scandalum posuere.* <sup>q</sup> *Ibid. Prodiere, inquam, & in prava commenta*  
*ex nimio calore animi proruperunt, libellum quandam valde perniciosum & detesta-*  
*bilem temere componentes.* <sup>r</sup> *Ibid. In ipso quadam perversa & reproba--- contra eos*  
*qui salutem animarum zelantes ardentem & sacris studiis proeurrentes, multos in Eccle-*  
*sia Dei operantur spirituales profectus & magnum faciunt ibi fructum.* <sup>s</sup> *Ibid. Di-*  
*strictè præcipientes, ut quicumque libellum ipsum habuerit eum--- prorsus & in toto &*  
*in qualibet sui parte comburere & abolere procuraret.* Bulla Alexandri IV. inter liter. Pon-  
 tific. pro officio Inquisit. Fr. Peguà edit. Rom. an. 1585. pag. 50. 51. Alexander Episcopus  
 servus servorum Dei, Dilectis filiis universis fratribus, Prædicatorum & Minorum ordi-  
 num Inquisitoribus hæreticæ pravitatis &c. Præsentium vobis auctoritate mandamus,  
 quatenus in eodem negotio de divino et Apostolico favore confissi, omni humano tractare  
 deposito, constanter ac intrepide procedentes, circa extirpandam hæreticam pravitatem---  
 cum omni vigilantia omni que studio laboretis. Pratcol. de haz. in Guicel. de S. Am-  
 rojet Gault. sec. 13. <sup>t</sup> *miss.*

nists against the Person, Gospell, & Priesthood of CHRIST were members of the Divell.

\* Censura Pa-  
rit-Propos. 1.

Sacerdotes sunt  
muri seculares.

Ibid. Propos. 2.

Superiores Re-

gularium dig-

niores sunt E-

piscopis, liqui-

dem dignitas

Pastoris peten-

da est ex con-

ditione sui gre-

gis, quemad-

modum epilo-

dignior est sub-

ulco.

\* See before

pag. 126.

\* Reply pag. 79

\* Spal. contra

Suar. c. 1. nu. 30

Schisma pro-

culdubio face-

rent etiam no-

stra Romanen-

sum sectar, mo-

do à me nomi-

nate, nisi illos

ignis & securis

in officio con-

tineret.

\* Conc. Triden.

sess. 4. Omnes

libros tam ve-

teris quam no-

vi Testamenti

ne non Tradi-

ones ipsas

pari pietatis af-

fectu ac rever-

entia suscipi-

ac veneratur.

Neither is Dissention at this day such a fugitive from the Roman Church, as the Iesuite would have us to believe. The *Regulars* of Ireland yesterday would excommunicate the *Seculars* out of the *Hierarchy*, and preferre their *Prelates* before their *Bishops*, for this reason, becaute their *Bishops* are *Subulci*, *Swyneheards*; their flocks *swyne*. The *Sorbonists* that cry loudest in this Heard, make the *Regulars* (as hath beene before related) in their positions to be *schismaticall*, *snept*, *hereticall* \* &c.

Now we may see what reason the Iesuite hath to use his interlineall gloses, or to demaund, with what reason the *Answever* pretends harmony in Religion, seeing it is apparant, that the quarrels of *Protestants* are but in ceremonies, or at worst, in points of no absolute consequence: & that their differences are in matters that concerne the life of Religion, unlesse they thinke the Church may subsist without *CHRIST*, his *Gospell*, or his *Priesthood*. We may complaine with *Ioseph*, that our brethren (or those which should be so) are too hard hearted, that will offer to cast us into the pit of Death and Heresie for such pettie and small differences, that being scanned with charitie, would not appeare to be materiall: when as your Variances (*Me Malons*) would burst into scisme, *nisi ignis & securis in officio contineret* \*, unlesse your Peacemonger tyed you to Unity by the faggot and the hangman. So that his declamation out of *Chrysostome* doth torture himselfe, not punish us; for who barely seemes to have *CHRIST*, but the Principall of Papists? And what *Alcoran* denyes him more then their eternall *Gospell*? Who mixeth the *Gospell* with decrees of men? Have they forgot them who will have traditions to be received with the *Scriptures*, *pari pietatis affectu* ? Are they not at *Trent* and *Rome*? And therefore wee condemne you not, becaute you are at oddes with Heretickees, but becaute you are at peace with

with Hell and contention against the Faith.

But although the Iesuite hath sayled in his first attempt to make our dissensions such as either drive us from the Church, or the Church from us; yet hee ceaseth not, but proceedes to manifest, that the most learned Answerer in his *Sermon at Wansted*, did seeke to shake off the palpable badge and cause of discord from himselfe, by laying all upon the Pope, and his universall superioritie, as may appeare (saith the Iesuite) by his words. Neither indeede is there any hope that wee shall see a generall peace for matters of Religion settled to the Christian World, as long as this supercilious Master (the Pope) shall bee suffered to keepe this rule in Gods house. But is not this (saith the Iesuite) just as if malefactors should give out, that they can never live in quiet peace whilst Iustice beareth sway? Or yet, as if the damned spirits should complaine, that they can never finde rest in Hell, while God in Heaven beareth rule.

It is just as like, as the Pope is either like to God or Iustice; It is true (as I have shewed before) that the Divell is something lesse ambitious then the Pope; For if the Scripture do point out that wicked one, he would be but *similis altissimo*, like unto the most High, yet the Pope doth so farre disdain to bee like *G O D*, that he must be *G O D* himselfe; No sooner Pope, but he must bee placed upon the *Altar*, and be worshipped, *lib. 1. ceremon. sect. 1. pag. 162*. If in the *Chaire*, who governes but a *Celestiall Prince* b? Talke of his power, it is *Omnipotent* c, His Act the act of *G O D* d. His *Tribunall one with God* e: from whom there is no *Appeale to G O D* f, because this presupposeth a superiour. The *Unity and Trinitie of his Deitie*, I have shewed before out of *Morinus* g.

\* Reply pag 30

\* Bis super altare collocatur cum mitra, ibique adoratur.

b Carer. de potest. Rom. Pon.

c 2. c. 24. n. 19.

Hac itaque in re Itali maxime

se divino munere extollant

super omnes nationes quod

habuerint principem celestem Pontificem scil. Romanum.

\* Theses Pauli

5. Dicatur Vicedeum Christianæ reipublicæ Monarcham invictissimum et pontificem omnipotentem conservatorem acerrimum. d. Panor. in cap. inter corporalia de transf. Episc.

e. Hostiens. de transf. Episc. c. quanto, n. 11. f. Aug. Triumph. quæst. 6. 1. Nulla appellatio tenet facta à Papà ad Deum: quia unum Consistorium est ipse Papæ & ipse Deus.

g. See before pag. 13 §. lit. c.

Besides



Besides, he is as like to Justice, as he is truly GOD, and no further. I will not say, that like Zimri, hee *usurped his Monarchie* by *killing of his Master*, but by actions in our Saviours testimony equally unjust, as by *butchering his servants, slaughtering his Saints*. Justice gives; Hee takes from every man his due. His actions are the measure of Justice, not measured by it. Princes and Priests, the most glorious witnesses of the world, (whose prerogatives he covets and usurpes) can witness this. Shall wee thinke, that all the Schismes in the *Romane Church* were contentions for Justice? That Symony was her purchaser? Shall we deeme that Justice enthroned Cardinals above Bishops? Fryars before Priests? Will Justice judge GOD'S rule to be dangerous, and that man's is able to lead to perfection? Will Justice inhibite marriage, and open the Stewes? *URBANUS nihil aequi cogitat*, if wee beleive the Proverbe, *URBAN* was never yet just, how comes he now to be so upright?

And further, as your Monarchie is farre from being either like to GOD or Justice; so shall wee appeare to be farre unlike either to your Malefactors on earth, or the damned in Hell. Wee are Malefactors, Hereticke, but by whose judgement, save the Hereticke himselfe, the most absolute Malefactor on earth? Were not the Apostles so stilled? What better appellation had Memnon or Cyrill from the Nestorians? But for the damned in Hell, I am so farre perswaded of Papall charitie (from their fierie Chariots) that I doubt not but they would adventure an other Powder-plot to blow us up to Heaven, upon condition, that his Usurpations in darkenes bee not unlightned, and so troubled with us on earth.

But the Jesuite is impatient, and would scorne away this presage. *As though* (saith he) *there hath not bene a generall peace for many ages before the stirring of Luther and his rebellious rout, notwithstanding that the Pope did alwayes keepe*

Acta Concilial. Ephes. tom. 1. Acta Concil. Ephes. c. 1. p. 774 & sequen.

Repy pag 8 the same rule in GODS house

The

The Iesuite to exempt the Bishop of Rome from being a disturber of the peace of the Church, would prove it from the experience of his peaceable government before Luthers time. But he might know that there hath been no peace at all, that we might call the peace of GOD, where he hath borne any controule: For is it probable that Peace should proceede from him that was alwayes, or the most part at warre? How many Schismes were there in the Romane See? If they could not agree upon their Peace-maker, must they not be at warre themselves? Had it not beene the best course in those times to bring peace to the Church, for to have excluded them altogether from government?

But if so great peace were in the Roman Church as you pretend, why did the Pope condemne your representative Church of Basle, when your Roman Church had censured him for a Schismaticke. If wee by a spirit of giddinesse be divided, because there are (as the Iesuite saith) above a hundred severall sects and varying opinions amongst us; what shalbe concluded concerning them, that in the light of their tyrannic and leonine peace, haue had six hundred, and such as wzre begotten by posthabiting the Gospels Epistles and Christian wisdom. Neither can the Iesuite glory in their Romane peace, when in Ferns his judgment, *In omnibus gentibus major est concordia quam inter Christianos*, at the time the Pope kept the greatest rule in the Church, there was more concord in any nation then amongst the Christians. And from what fountaine came these quarrells?

\* Stapleton.  
Doctr. Princip.  
l. 2. c. 15. Schi-  
smam Rom.  
Pontificum vi-  
ginti numeran-  
tur.

† Epistola Sy-  
nodalis contra  
invektivam fa-  
ctam nomine  
Eugenij Papæ,  
--- qui Episto-  
la illius exor-  
dio dicere au-  
sus est. Patres  
in Concilio  
congregatos  
jam fere sep-  
tem annis ab  
ipso Christi  
Vicario, & a  
supremâ Apo-  
stolicâ Romæ  
sedē Chri-  
stianorum mag-  
ere & capite

Aggregatos esse. = Concil. Basile. Sess. 34. = Reply pag. 124. = Corael. Mus. com.  
Rom. 6. pag. 279. Vigebat Spinosa & molesta nescio quæ Theologia de instantibus, de Re-  
lationibus, de Quidditatibus &c. Tota penè ætas in hominum decretis, quæ inter se pug-  
nantia semper, nullo tempore reconcilianda, alunt perpetuum per secula litum contende-  
re, &c. Is sublimis Theologus habebatur, qui majora percenta pro suis Traditionibus  
singere sciat &c. Nunc SEXCENTÆ Sectæ, Thomistæ, Scotistæ, Occidentæ, Albertistæ,  
Egidiani, Alexandrini, &c. O scelus, posthabebantur Evangelia, Epistola Christiana sapi-  
entia editebatur, &c. = Post. serm. 3. De corona Domini;

He that bemoaned it will declare; Because their *Prelates* were not as our *Saviours Princes of Peace*, [Esay 9.] but of *Warre*. And what made the Pope and his Prelates so Martiall? Was not the quarrell, doctrine, and in their divinity the foundation of faith, the Supremacie? What peace had the Roman Church, when Princes resisting their Usurpations, their Kingdomes were filled with warre, with blood? What Unity of faith could make the sonne breake the bond of nature to his Father, the servant the bond of faith to his Lord? What peace was there when your Pope denied marriage to the *Clergie*, when they bearded your Tyrant, charging him with heresie, and franticke opinions?

\* Alvar. de  
plan & Eccles  
1.2. art. 3. Nec  
sunt hodie.  
Prelati princi  
pes pacis, sicut  
Christus Esay  
9. sed Guerræ.

\* Lambertus  
Schafnabur  
gensis in histor.  
ann 1074. Hil  
debrandinus  
Papa cum Epi  
copis Italie  
conveniens,  
jam frequen  
tibus synodis de  
creverat, ut se  
cundum insti  
tuta antiquo  
rum canonum,  
presbyteri ux  
ores non habe  
ant &c. Adver  
sus hoc decre  
tum protinus  
vehementer in  
versumuit tota

Sectio Clericorum hominem planè hæreticum & vesani dogmatis esse clamitans, qui obli  
vis sermonis Domini, quo ait, Non omnes capiunt hoc verbū qui potest capere capiat. Et  
Apostolus: Qui se non continet, nubat, melius est enim nubere quam uri: violenti ex  
actione homines vivere coegerat, ritu Angelorum, & dum consuetum carnis naturæ nega  
ret fornicationi, & immunditiæ fixa laxaret, \* Gen. 16. 13. \* Greg. Moral. 1. 33.  
c. 24. Quia membra Leviathan istius, id est, iniquos omnes quos Dei sermo, squamarum  
compactionibus comparat, ad defensionem suam par culpa concordat, bene dicitur, Vni  
alteri adhaerebant, & tenentes se, nequaquam superabuntur.

world

world but Heretickes? This Peace may be found amongst the wicked; Nay, *Hell* it selfe cannot stand without it. The Iesuite hath an other defence for their Make-bate; yet when he should protect their Pope, he rattles of a rule, & expresseth it with notorious falshood. *The which rule (saith he) if it be (as he saith) the only hinderance of peace, whence then have they such mortall discord amongst themselves where the rule of this supercilious Master hath not power u.*

<sup>u</sup> Reply pag. 80

Our Iarres are his Crambe, which he alwayes chews, and cannot digest; yet it hath beene answered him, and palpably declared, that they are onely such as proceede from breath of men not well advised, and not from any essentiall difference in the foundation of faith, when theirs have beene in all ages for the maine point of *Papall faith*, the bounds of their Monarchy and Supremacie, which to defend, they have abused *Pauls sword* in raising warre, & *Peters keyes* by excommunicating \* for their private and corrupt ends.

\* Azor. in illi  
mor. tom. 2. l. 9.

But the Iesuite to get this Argument, doth faine the most learned Answerer to make this supercilious Master, *the onely hinderance of Peace*; which I cannot finde in the wordes cited by the Iesuite; Neither doe I thinke, our most divine *Ecclesiastes* did at that time free Earth or Hell from assisting his *Holinesse* in this worke of division.

For the Iesuites inquiry, *How chance they have no better peace at least one with an other*, and his resolution. *Let us speake plaine in Gods name, and tell the truth and say, that it is a supercilious Master indeed, the spirit that worketh in the children of disobedience y.* What our variances are, I have shewed, to wit, that they be otherwise, then the Iesuite would enforce them.

<sup>y</sup> Reply pag. 80

But for the *spirit that worketh in the children of disobedience*, I would not have the Iesuite to suspect the *spirit* that informes his *Faction*, so far to direct us. This is the

Y

Angell



<sup>a</sup> Constitut. Imperial à Golda.  
flo. edit. tom. 1.  
pag. 24. 25.

<sup>b</sup> Ortonis Magni & Synodi Romanæ literæ ad Iohan. Papam XII. apud Luitpran. Ticinens. Hi-

stor. l. 6. c. 10. Dicunt & aliud auditu ipso horridum Diaboli vos in amore vinum bibisse. <sup>b</sup> Guiliel. Senens. Archiep. in literis ad Alexandrum tertium Pontificem ex Variacana Bibliotheca edit. per Baron. Annal. tom. 12. an. 1170. §. 9. Ibi solvitur Satanas in Perniciem totius Ecclesiæ. Nic. Lyranus in morali glossa ad 19. c. 2. l. Macc. Per Alchimium, qui Demetrio coronam auream, & palmam obtulit, ut per hoc summum sacerdotium obtineret, significatur ambitiosus in tantum quod facit DIABOLO sacrificium; ut per hoc promovatur ad dignitatem: sicut refert Guillelmus in Chronica de quodam nomine Gebertus, qui per hoc ascendit ad Archiepiscopatum Rheimensem, & postea ad Ravennensem, & post ad statum PAPALEM. Aencas Sylvius in com. de gestis Basil. Concil. l. 1. Nec nos fugit Marcellinum iussu Cæsareo idolis thurificasse aliud verò, quod majus & horribilius est, DIABOLICA fraude Romanum Pontificatum ascendisse. Ioh. Trithem. in Chronic. Hirfangiens. ann. 1081. In Brixinensi Synodo Hildebrandum, quod per artem Magieam, Necromanticam, & DÆMONVM suffragio sedem Apostolicam invaserit accusatum. Et ipsa Decreti conclusio conceptis verbis actus à Conrado Liechtenovio Abbate Vsporgensi. Divinationum ac somniorum cultorem, manifestum Necromanticum, PYTHONICO spiritu laborentem, & ideoque à verà fide exorbitantem, iudicatur canonicè deponendum & expellendum; & nisi ab ipsa Sede, his auditis, descendit, in perpetuum condemnandum. Math. Paris. Chronic. Greg. Papa, confessus est suadente DIABOLO se iram & odium inter humanam genus concitasse. Aventin. Annal. Eoiorum. l. 6. pag. 480. Per triginta tres annos à Gregorio & Urbano continenter sanguine, ovium belligeratum est. See before pag. 11. & 95. Wicliff. in speculo militantis Ecclesiæ. c. 10. Ms. in Bibliotheca Regia Westmonaster. Quæ major infidelitas, quam approbare electiones Cardinalium qui ex nobis indubiè sunt DIABOLI incar-

Angell of your Monarchy, neither could your factions Doctrines get head otherwise, in regard they were ever thought to have their ground from Hell. So *Carolus Calvus*, *Quis hanc inversam legem infernus evomit? Quis Tartarus de suis abditis & tenebrosis cavernis eructavit?* Why should your Pope Iohn the XII. drinke the Devils health? but that he was his gracious Lord, or his especial Familiar? What hath your *Baronius* brought out of the *Vatican Library*, but a demonstration, that *Sathan was let loose to the destruction of the whole Church*? Besides this it is most apparant, that some of your *Popes*, *Roman Factions*, *Roman miracles*, *Roman Cardinals*, had their birth from Hell? Was there not intelligence from Hell,

if your owne lye not? Did not your *blacks Prince* congratulate your *Cleargie* for your *daylie missions of soules* unto him? Have not your owne mourned, that the *Divells spirit* hath posted it amongst your *Cleargie*? But it may be, with *Cosmas Pragensis*, and *Omphrius* <sup>1</sup>, you may pretend, that some leude *Queanes*, and not the *Divell*, governed your *S. Peter*! But if this be granted, it is not sufficient to conclude, but that the *Divell* may direct them. And although you make a shew of antiquitie, yet he that observed this *Ruler of Gods house*, and the *Cleargie* by whose ministerie he ruled, telleth us, that they took great paines *ne fili ad Tartara veniant*, that they might not goe to hell without companie <sup>2</sup>; So attentive they were to the ancient Doctrine. Doe you thinke the *Divell* playeth *rex* onely in his owne Kingdome? No, assure your selves; no more then the *Pope Pontifex* only at *Rome*; for though hee swayes not universally, yet many States feele his secret practises, to worke division amongst those that are united to the truth. Is not this the greatest part of your worke to make sedition, to breake peace? *Divide & impera* is not a lesson that the *Iesuites* are now to learne, seeing it hath beene their dayly practice <sup>3</sup>. And although the *Iesuite* would now excuse it, I cannot see but the *Christi-*

<sup>1</sup> Mat. Paris histor. ann. Dom. 1073. Satanæ & omne contubernium infernorum omni Ecclesiastico cœtui gratias emittit quod cum in nullo suis voluptatibus defessent, tantum numerum subditarum sibi animarum, sum prædicationis incuria, patenter ad INFERNUM descendere, quantum seculum nunquam retro acta viderunt. <sup>2</sup> Cosm. Prag. Chronic. Bohem. l. 2. in 22.

no 1073. His diebus venerat Romam Mathildis potentissima Dominæ, quæ post obitum Patris sui Bonifacij totius Longobardiæ simul & Burgundiæ suscepit regni gubernacula, habens potestatem eligendi & inthronizandi sive eliminandi CXX. super Episcopos. Hujus quasi propriæ Dominæ ad nutum omnis senatorius ordo parebat, & ipse Gregorius Papa per eam divina & humana negotia disponebat: quia erat sapientissima consiliatrix, & in omnibus adversitatibus sive necessitatibus Romanæ Ecclesiæ maximæ faultrix. <sup>3</sup> Omphrius in vita Iohanni VIII. Iohannes XII. .... adhuc penè adolescens Papa factus, aliquot concubinas, ut Luitprandus Ticinensis illorum temporum scriptor l. 6. c. 6. & 7. tradit, habuit, in his præcipuè erant Ioanna, Aineria, & Stephania. Et Ioanne igitur Papa, & ejus item scorto Ioanna, ad cujus sortè arbitrium tanquam Papa omnia Romæ pendebant Ioannis femina: Papæ fabula manavit. <sup>4</sup> Honor. Dia. log. de Prædest. & libero arbit. ad calcem 2. tomi Auctarii Bibliothecæ Patrum, edit: Paris. an. 1610. Totis viribus laborant, ne soli &c. <sup>5</sup> Diss. Compen. De Iesuit. Angli p. 27. & Watson Quodl. 3. art. 4. p. 69.

Benno in  
vita Hildebrand.  
The Iesuite  
might have ta  
ken notice of  
what was urged  
by the most re  
verend Primate  
immediately be  
fore those words

whereas he car  
peth, in the Ser  
mon preached  
before his Ma  
jesty, pag. 13.

14. viz. That  
Nilus Arch  
bishop of  
Theſſaloni  
ca, entering  
into the con  
sideration of

the original  
ground of  
that long  
continued  
schisme,

whereby the  
West stand  
eth as yet  
divided from  
the East, and the Latine Churches from the

of this Argument, wherein he sheweth, that there is no other cause to be assigned  
this distraction, but that the Pope will not permit the cognisance of the controversie  
unto a generall Councell, but will needs sit himselfe as the alone Teacher of the point  
in question, and have others hearken unto him as if they were his Schollars, and that  
this is contrary both to the ordinances, and the practise of the Apostles & the Fathers.

whereunto we may add the testimony of their owne Cassander consulte. Art. 7. de Ecclesia ve  
ra. Neq; unquam credo, controversia apud nos de externa Ecclesia unitaria existisse: nisi  
Pontifices Romani hac auctoritate ad dominationis quandam speciem abusi fuissent, e  
amq; extra fines à Christo & Ecclesia per scriptos ambitionis et cupiditatis causâ exten  
dissent. \* Reply pag. 80. \* Bellar. l. 2. de Concil. c. 5. Constat. Cornelium Papam cura  
nationali Concilio omnium Episcoporum Italix, statuisse non debere hæreticos rebaptiza  
ri, et eundem sententiam postea approbasse Stephanum Papam, et iussisse ut hæretici non  
rebaptizarentur.

an Cōmon-wealth at this time is peſtred by their, *Urbanus*  
or *Turbanus*, as *Cardinall Benno* stiled an other of the like  
Condition, & of the same name. So that the Iesuites pre  
tences to free his Supercilious Master from being that  
which he was justly stiled, are too vaine and light, there  
being no hope, that we shall see a generall peace for matters of  
Religion settled to the Christian world, as long as he is suffe  
red to keepe this rule in Gods house.

But returning againe to the Answer, he telleth us, that,  
Our Answerer alledgeth for himselfe the example of *S. Cy  
prian*, who with the rest of the *African Bishops*, dissented from  
the Pope and Church of Rome, without being cut off from the  
Catholicke Communion. To which the Iesuite replies, that  
this is easily answered, forasmuch as the point wherein *S. Cy  
prian* did vary from the Pope, was not declared by the Church,  
untill after *S. Cyprians* death, and therefore it might have  
been maintained without any breach of Catholick Unitie.

What he speaks concerning the Churches declaration,  
will have a more fit place hereafter. But to shew how  
little the Iesuite hath spoken for his cause, wee may first  
consider, That *Cyprians* opinion was condemned by your  
Pope & his Councell, & the contrary defined. yea *S. Cyprian*  
himselfe excommunicated, and so severely dealt withall by  
*Pope Stephen*, that he would not admit the *African Legats*  
to speake with him; but styling *Cyprian* a Counterfeit, said,  
that *CHRIST* did deny any Communion to be held with

him, wrote a whole booke purposely  
of this Argument, wherein he sheweth, that there is no other cause to be assigned  
this distraction, but that the Pope will not permit the cognisance of the controversie  
unto a generall Councell, but will needs sit himselfe as the alone Teacher of the point  
in question, and have others hearken unto him as if they were his Schollars, and that  
this is contrary both to the ordinances, and the practise of the Apostles & the Fathers.  
whereunto we may add the testimony of their owne Cassander consulte. Art. 7. de Ecclesia ve  
ra. Neq; unquam credo, controversia apud nos de externa Ecclesia unitaria existisse: nisi  
Pontifices Romani hac auctoritate ad dominationis quandam speciem abusi fuissent, e  
amq; extra fines à Christo & Ecclesia per scriptos ambitionis et cupiditatis causâ exten  
dissent. \* Reply pag. 80. \* Bellar. l. 2. de Concil. c. 5. Constat. Cornelium Papam cura  
nationali Concilio omnium Episcoporum Italix, statuisse non debere hæreticos rebaptiza  
ri, et eundem sententiam postea approbasse Stephanum Papam, et iussisse ut hæretici non  
rebaptizarentur.

him. All which did not make the declaration of the Church in *Augustines* opinion; so that we may easily perceive, that *Augustine* did not thinke the Pope to bee the Church, or his declaration to be the Churches definition. And indeed what toyle did *Vincentius Lyrinensis* take in vaine, if the Pope could define alone; if there were no true knowledge of Scriptures, but where he gapes: if for him CHRIST onely prayed?

Besides, see what Church did define this; Not the *Roman* out of which *Cyprian* was excommunicated and never reconciled, but that for which *Cyprian* shed his blood; to wit, the true Catholick, which with *Cyprian* is every *Maundy Thursday* by their *Bulla Cœne excommunicated at Rome*. And therefore the Iesuite hath unwisely urged *S. Augustines* wordes against the Donatists, Put your selves into that Church which as it is manifest, *S. Cyprian* defended, and then may you alledge *S. Cyprians* authoritie for your *Doctrine*. It being plaine that the *Roman* Schismatickes accuse and accurse that Church, in which *Cyprian* dyed a blessed Martyr, accompting it no further *Catholicke* then it is *Roman*.

All that followeth is chaffe. Finally (saith the Iesuite) I would our Answerer did observe in this example, how not withstanding so many Bishops as in *Africke* joyned with *S. Cyprian* (who in number were more then are in all his Majesties dominions) yet was there found a superiour Church, that did controule them all herein, prescribing both to them & others, what they ought to follow and beleve: by whose authority *S. Augustine*, as we have heard, and all the rest of the *African Bishops*, did reject that opinio of *S. Cyprian*, & embraced the contrary.

nic Eusebius Histor. 6. l. c. 25. & l. 7. c. 13. Ad quem Stephanus scripsit, non esse communicandum ijs, qui ad Hæreticos transcentes rebaptizant. Advers. prophetan. Novat. Augustin. l. 2. cont. Crescon. c. 32. Non accipio quod de baptizandis hæreticis et schismaticis B. Cyprianus sensit quia hoc Ecclesia non accipit pro qua B. Cyprianus sanguinem fudit. Reply pag. 81. Reply pag. 81.

P. Cassander  
Consult. ar. 7  
Cum Stephanus Episcopus  
Romæ urbis  
Cyprianum,  
quod in ipso e-  
rat, repelleret,  
& Episcopos ad  
ipsum ex Affri-  
câ legatos, nec  
ad sermonem  
communis col-  
loqui admitti-  
teret, & præ-  
cipere univer-  
sæ fraternitati,  
ut venien-  
tibus non solum  
pax & commu-  
nio, sed & testum  
& hospitium ne-  
garetur: insuper  
& Cyprianum  
Pseudo. Chris-  
tum & dolo-  
rum operarium  
diceret. Hæc  
scribit Firmili-  
anus Episco-  
pus e Cappado-  
ciâ ad Cypria-  
num, cuius Fir-  
miliani memi-



First wee may see, that the *Bishop of Rome* had not so peaceable a dominion, as the Iesuite pretends, if so many *Bishops* did resist his controuling, as the Iesuite acknowledgeth.

<sup>a</sup> See before  
pag. 301.

<sup>c</sup> Concil Nicen sacred Scripture by a lawfull Councell \* of the Catholick Church it was detected as erroneous and false.

<sup>2</sup> Reply pag. 81. But whilst our Adversaries doe not acknowledge any such superiour Church, whas wonder (saith the Iesuite) that they live forlorne, consumed, and confounded with odious discord and debate amongst themselves, & deprived of all true faith, forasmuch as they refuse to listen unto her, by whom God hath decreed all faith should be delivered unto his people throughout the world.

This is but fuming froth. We acknowledge a Catholick Church as superiour to all particular Churches in the world; But wee say, your Roman is so farre from being it, that it gaines well, if it appeare a true member thereof, when it comes to be examined. What is there no God, but at *Dan* and *Bethel*? Must your *Culves* measure true worship, or your Excommunicating the *Levites*, make the Catholick to be no Church? It is not your censuring of all others for Heretickes, that can exempt you from being Schismatickes, any more then the *Donatists* which did the like.

Being then aliens from this Church, wherein, & no where else, the right Christian faith is certaine to be found, they must not wonder (saith the Iesuite) that we should thus bewaile  
<sup>2</sup> Reply pag. 10 them as perished and lost.

For

For your bewayling us, as perished and lost, it is but a fetch of your Hypocrisie. I could wish your teares, if you shed any, were bestowed upon your selves who need them. We know the temper of your teares too well. How bewayled you the French Massacre, the Butchery of Princes, but with teares of blood, with groanes of applause.

See the Oration of Pope Sixtus the fifth, upon the death of the French King, Henry the third.

The places which you brought out of the Fathers against Schismatickes, doe most properly point out your selves, and therefore ill chosen to discredit us. Take then your owne charge unto your selves, who justly deserve it; for howsoever you glory, as if you onely had the Church of CHRIST (which we doe not) it will not therefore follow, that you belong unto his consecration, in regard you are separated from the body of CHRIST, keeping neither Communion nor Unity with the whole, & being sequestered by your selves doe censure all that will not forsake the libertie of CHRIST, and hold from you in villany and Vassalage.

Whereas the Iesuite thinketh to despise the Church by his frames of folly and falshood, tearing it a Church lurking in a corner of the earth, obscure and inglorious, that can neither obtaine friendship with any abroad, nor yet maintaine agreement in itselfe at home.

Reply pag. 89

Wee know the true Church many times doth lurke, when the whore sits as Queen, and knowes no sorrow. Yet it is not so obscure, but it hath enlightened the world, that it can despise your outward glory, and deride your eyes in Hypocrisie, your tales of Hobboblins, your deceit from Purgatory, your holinesse for gaine, and new declarative doctrines.

Rev. 18. 2

Secondly, we hold peace with the Catholick Church, as hath beene manifested; when you have and doe really excommunicate it. And in fundamentalls both with them and amongst our selves wee are faithfully knit together, although there be some differences in matters of no absolute consequence, which the purest Churches have been

b Francisc. Pi-  
cus Theorem,  
16. Fuit qui  
dicerent Con-  
cilium in causa  
fidei præesse  
Pontifici, fuere  
qui Pontificem  
Concilio præ-  
ponerent: alia  
etiam questio,  
utrum sine  
Pontifice, u-  
trum eo refra-  
gante, convo-  
cari colligique  
possit.  
Bellarm. l. 2. de  
Conciliis cap.  
13. § Sed dum  
Vique ad hunc  
diem questio  
superest.

( Reply pag. 8 )

ever subject unto;) when you are not agreed, who is *only* able to teach *uncontroulably* an *infallible* point of doctrine, whether a *Councell*, or the *Pope* b. When your Church is so farre from holding freindship with other Churches, that it malitiously sets it selfe against the whole, raising warres and tumults against the true members thereof, as lately against the *Greekes*, and *ever* against that part of the *Latin Church* that refused her command, as the *Monkes of Bangor*, the *Waldenses* &c. can well witnesse. And although you are continually speaking of dissentions, yet the best judgments & wisest eyes that our ages have afforded, have found your peace to be but the outward effect of Policy, not naturall from truth, but forced from your *bloody lawes* and *cruellest Inquisition*.

What is further urged against Schismatickes out of the Fathers, we assent unto. Which the Iesuite well knew, and therefore telleth us, *I know our Answerer here will say, that these heavy threats, admonitions and exhortations of the ancient Fathers doe make nothing against him at all, forasmuch as hee pretendeth himselfe to bee within the true Church also readie*.

Here wee may perceive the Iesuite hath taken a great deale of paines to little purpose: For whereas hee should have proved us to have beene schismatickes, before hee had given sentence against us, hee as it seemes, according to the practise of their Inquisition (with *Hallyfax-law*) condemneth first, and enquires for the Schismaticke afterward, and so poorely, that a Iurie of morall honest *Papists* rightly informed, would finde an *Ignoramus* upon his bill; for he bringeth us no prooffe, but repeates what hee hath formerly done:

*But howsoever* (saith the Iesuite) *hee is able with this fond conceits to sooth up, and quiet his owne Conscience, I doubt not but others many wil be found, who taking more to heart the businesse of their salvation, will ponder advisedly what Church the holy Fathers above produced doe point at,*

and

and whether they declare it not plaine enough to bee the Roman Church embracing in her holy Communion all Christian Churches of the earth, out of which our Adversaries are confessedly departed, and have erected to themselves a new Congregation, so farre unlike unto that Universall and Apostolicall Church designed by the Fathers, that neither in other Nations doth she find any other Churches to joyne in one sincere Communion with her, nor yet is able to maintaine agreement amongst her owne at home it selfe, as above hath beene abundantly declared.

Reply pag. 89

Wee have shewed in answer to that which the Iesuite hath formerly produced, that the Fathers never thought the *Romane Church* to be the *Catholicke*, nor dreamed of necessary Communion with her any further then she communicated with the *Catholicke Church*, teaching that *Truth* which was first delivered by the *Apostles*. And that we have left your *Romane schisme*, it is just (as before is declared) in regard you have gone out of the *Catholicke Church*, and corrupted and depraved the *Catholicke Faith*.

The repetition of *Lutheran* and *Puritan* accusations might have beene spared, seeing they have beene urged and answered before, where the Reader may see not onely the *Pope* and the *Councell of Basill*, but also whole fraternities of *Orders* accused and charged with *Schisme* or *Heresie*.

Whatsoever in this Section followeth, is but the *score* of a *Crosodile*, or the preaching of a *Foxe*, an Homily made of what hath beene answered before. That which we are now to examine, is the Iesuites ensuing Discourse, wherein he promiseth to shew, that

## SECT.



## SECT: XI.

\* Reply pag. 87



*Or Answerer by Vanitie offereth wrong to Truth and Charity.*

This our Iesuite makes the Scope of his XI Section, which he doubts not to make as manifest, as he hath done his former undertakings, with a nil ultra; I hope we have given sufficient satisfaction (saith he) unto our Answerers demand, when he enquired, whether I was able to shew one point wherein he and his have broken that Harmony which Irenæus commendeth in the Catholike Church of

\* Reply pag. 87 his time b.

Mr Alalone is not so good in his payments as bankrupts, for they will pay debts with good words, but the Iesuite thinks, he can satisfy all with invectives, and with the same Method (wanting matter, as they money to pay) quarrels with the forme, or by out-facing pretends the debt satisfied, when (poore man) he hath onely snarled a little against the specialtie; for that which he tearmes to be the holy Catholike Church hath bene declared a Schisme; and that, the Catholike Church is not inclosed within the mountaines, but dispersed over the face of the earth (with which we communicate and are members,) hath bene sufficiently declared, to which we referre the Reader.

And now (saith he) as we have fully answered unto his demand, so have we just cause to complaine that he hath not given us any resolution of that which I propounded when I desired him to tell, whether of us both have the true Religion; we who doe not disagree with the ancient Church in any one point, or they who agree with it in very few, and disagree in almost all? Observe I pray you how vainly he shapeth his an-

\* Reply pag. 88 were how unto c. &amp;c.

,, Indeed

„ Indeed if that which the Iesuite assumeth for graunted  
 „ could as easily be proved, as it is bouldly avouched,  
 „ (saith the most reverend Primate) the question would  
 „ quickly be resolved, whether of us both have the true  
 „ religion? But he is to understand, that strong conceipts  
 „ are but weake proofes: and that the Iesuites have not  
 „ beene the first, from whom such brags as these have  
 „ beene heard. *Dioscorus* the hereticke, was as pearte,  
 „ when hee uttered these speeches in the Councell of  
 „ Chalcedon. I am cast out with the Fathers, I defend the  
 „ doctrine of the Fathers, I transgresse them not in any  
 „ point: and I have their testimonies not barely, but in  
 „ their verie bookes &c.

<sup>d</sup> Answ. pag. 24

*See here what a flourish of words he hath unfoulded, and  
 not one to the purpose &c c.*

<sup>e</sup> Reply pag. 33.

You see that the most reverend Primate his Answer  
 justly conceiveth that such a Proposition as the Iesuite de-  
 sires to be resolved in, supposeth, that (by the confession of  
 our Church,) either antiquitie speakes onely for them and  
 against our selves, or else that the supposition is so cleare  
 in it selfe that it cannot be denied: Then which nothing  
 is more ridiculous, and therefore, you were a little too  
 hastie (*M. Malone*) as the most learned Answerer tels you  
 to cry out. *Whether of us both have the true Religion?* and  
 „ might have done well indeed to have bethought your  
 „ selfe more advisedly of that which you had undertaken  
 „ to performe: as also to have remembered the saying of the  
 „ King of Israell unto *Benhadad*; Let not him that girdeth  
 „ on his harnessse, boast himselfe, as he that putteth it off.  
 For if you can convince us, that we agree not with the an-  
 cient Church in any one point, we will plead guiltie, and con-  
 fesse our errour, if you can justifie your selves, by the an-  
 cient doctrine of the Catholicke Church, we will recant  
 the charge of Apostasie, which now we deservedly cast  
 upon you; In the meane time we know, that such as you  
 can pretend with *Dioscorus*, the doctrine of the Fathers,  
 when

when indeed you exclude them, and foyst upon the Christian world, old *Gibeonistis mustineffe* of Decretall Epistles, and false birthes to prove you to be *ex genere antiquo* when for all this your cheifest Heraulds stagger at your Pedigree; so that his learned Answer, is not a flourish of words, but a detection of your follie, who supposing in your Challenge that to be confessed by us which is the point in controversie, would vainly flatter your selfe, as  
 „ if you had borne us downe with the weight of the au-  
 „ thoritie of the Fathers, and so astonished us therewith,  
 „ that we could not tell what to say for our selves; whenas  
 „ you had not layde downe so much as the name of any  
 „ one Father at that time. But you aske the question.

*Why may not Dioscorus his peartenes in bragging so of the holy Fathers when they least of all made for him be applied unto our Answerer, vainely boasting of them in the same nature, rather then to us, who have alledged their assured authorities for our cause so abundantly?*

[Reply pag. 88]

This is nothing to the purpose; (let him be like whom he will,) it is apparant by *Dioscorus* that men may pretend a propertie in that, which is none of their owne, as the Divell, and the Pope, in the kingdomes of the world; which being granted, it cannot be denyed, but you may also pretend that Scriptures & antiquity make for you, when truly and *re verâ*, they batter you, and beate you downe.

And although it be nothing to the point controverted that the Iesuite speaks of *Dioscorus*, yet we may consider it without offence. He tels us, *Dioscorus was condemned and cast out for maintaining his owne opinion against that of the whole Conncell* s, Not so, but an hereticall opinion, hee might have varied from a whole Conncell in a truth as your *Panormitane* insinuateth b. And had our Answerer  
 „ Panorm. su-  
 „ per. p. Decret.  
 „ Declect. et elec-  
 „ potestate c. sig-  
 „ nis. Quod si  
 „ Papa moveretur  
 „ tur melioribus  
 „ rationibus et auctoritatibus quam Concilium, quod standum esset sententia suæ:  
 „ nam et Concilium potest errare c. In concernentibus fidem etiam dictum uni-  
 „ us privati esse præferendum dicto P A P A. si ille moveretur melioribus rationibus et  
 „ auctoritatibus novi et veteris testamenti, quam Papa

lived

lived in those dayes, would he not thinke you, have received the like censure of the said Councell for denying unto the Pope that Supremacie: &c.

A fancie, the Councell you dare not stand to; you in part except against it, and in a point that comes neere the Supremacy. It might have been that the Councell of Trent or such like might have made good your word, but in a true and legitimate assembly of pious persons (such as Chalcedon was) it would never have beene done; for they would have distinguished, betwixt pretences and truthes, betwixt an hereticall sound and a true allegation.

Your crambe hath received his answer before, to which I referre the reader, yet all that is here produced, prooves nothing, first that the Pope was head; that is *Præses concilij*, head of the representative Church; secondly this is declared by a similitude. *Tu quidem sicut membris caput præeras*, Thou sittest President as the head over the members: which is nothing, for will the Pope claime by the similitude, and not acknowledge a dissimilitude, Balaams asse spoke (*sicut homo*), yet no man; Balaams gave his resolution (*sicut Propheta*), yet no Prophet: The beast had two hornes, like the Lambe, but spake like the Dragon. So the Pope may bee *sicut caput*, in usurpation, but no head established by Christ. Onely your new addition *Vinea custodia à Salvatore commissa est* [to whom the charge of this Vineyard was committed by our Saviour.] shoud bee to some effect; yet what makes this to your Papall height? Indeed it may prove your Pope a Pastor but not a Prince of the Church: For to whom is the custodie of the Flocke of CHRIST committed, but to every Archippus? Which Flöcke (I thinke) the Iesuite will not deny to be the Vineyard of the Lord: So that you see the Iesuite hath done as much as an hereticke for his *Dalilah*, his defiled M<sup>is</sup>, he hath pretended her beauty, comelines, ancient Progenitors, when indeed it is all but painting, (or as he chargeth the Answerer,) but a *flourish*.

Reply pag. 82

\* Binnot in conc. Chalced. verb. concilium Decretum illud act. 16. quo Patres Concil. absentibus legatis & postea reclamantibus Constantinopolitane sedi primatum attribuerunt, ideo, quod instar Romanæ caput imperij effuso, primatum meruerit, velut illegittimum à Leone Pontifice iustissime improbatum fuit. Supponit enim, quod Romana sedes tunc primatum habere meruerit, cum Romani orbis imperio potiretur, atq; adeo non divino, sed humano jure caput Ecclesiarum effecta fuerit.

Reply pag. 82  
\* Revel. 13. 11.

And



And now the Iesuite challengeth the most reverend Primate with breach of Courtesie, because in bitter teares, he inuetheth against him, viz: the Pope who never did him any hurt, calling him a supercilious Master, the King of Pride &c. But will M. Malone tell us the ground of the Popes milde countenance and courteous behaviour towards the learned Answerer, that he never yet did him any hurt? It is not I thinke because his affection diswades it, but because he is out of his reach †, not within the compass of his crueltie, for otherwise it is to be suspected, that they love him, as well, as *Crammer, Ridley, Hooper*, and the other good Bishops, that he sent to Heaven in a Chariot of Fire. And this (without doubt) the Iesuite beleived, or else he would not have reviled the most reverend Primate in such a shamelesse manner, as hee hath done, throughout his whole discourse.

† By the Fr. carkies of the Carmelites (a coppie whereof being lost in the streets of Dublin remaineth in my hands) they have power to reconcile Hereticks; but you must conceive it is in places where they cannot destroy where their Inquisition is not in force Facultates concessæ

But what evill hath the Answerer done? *Iohn the Baptist* calleth those wretches which fought against the Kingdom of God, a *Generation of vipers*\*; yet they never provoked him with personall injurie; and *Iohn the Evangelist* calleth another of like temper *Abbadon and Apollyon*\*, whom he saw by the Spirit of Prophecie to be such a pest to the Church of God, as he now proveth himselfe. And we have heard of a *man of sinne*\*, that the Spirit of God checked with more bitter teares, then are here given him by the learned Answerer. What hath he sinned by being in his appellation too mercifull to usurpation, to cruelties?

You ought then to pardon, not to accuse his clemencie. Those that have lived in the Popes owne Communion

in SS. mo D. N. D. VRBANO divina providen. P. P. VIII. Fratribus Carmelitis Discalceatis infra scriptis in Missione Hibernica & alij Regis magnæ Britanniz Regnis versantibus. 1. Reconciliandi Hereticos cujuscunque nationis dummodo non sint ex partibus in quibus exercetur sanctum Inquisitionis officium. \* Mat. 3. 7: \* Revel. 9. 11. \* 2. Thess. 11. 3. 4.

neither

neither thought nor speake so tenderly of him <sup>n</sup> neither did he deserve it <sup>o</sup>. So that this charge is just; for it is not washing scete dissembling titles, that can preserve him from being the King of Pride. For paint pryde and paint a Cardinall <sup>p</sup>; Now I hope you will not deny the Pope to be their King.

Neither can his vaine pretences of Scriptures, or fathers, free him from being a *supercilious Master*, in regard hee wilbe the onely Doctor and Master of the Church, for who knowes not, that Christ must teach by his glosse <sup>q</sup>, and *seruum seruum* given in humilitie, is but the contrarie of his practicall pryde <sup>r</sup>.

So that we see *Dioscorus* his saying is well applied, and the Iesuite hath said nothing materiall, in opposition against it, he likes it not, that Heretickes were used to *forfake Scriptures*, and adhere to *Fathers*, and herein consists the strength of his confutation.

Now as this of *Dioscorus* hath not bene received by him, with any good relissa, so what the most reverend Primat saith further in this particular, is displeasing also: I will put them downe at large, that the Reader may observe this Astmaticall *Iesuite*, in this particular to pant for breath.

plo Dei sedere atque extolli super omne, id quod colitur, ceperunt. Dumque suam potentiam dominationemq; stabilire conantur, charitatem, simplicitatem Christianam extinxerunt. Bernardus Morlanensis in 3. li. de Contemptu mundi. Rex BABYLON. N. I. S. <sup>o</sup> Greg. VII. Regest. l. 2. post epist. 55. tom. 3. Concil. edit. Bini. par. 2. Dictatus Papae: Quod solus possit uti imperialibus insignijs. Quod solius Papae pedes omnes Principes decusculentur. Quod illius solius nomen in Ecclesijs recitetur. Quod unicum est nomen in mundo. Quod illi liceat Imperatores deponere. Lib. 1. Cereemon. Eccles. Romanae. <sup>p</sup> Nicol. de Clemangis, de corrupto Ecclesiae statu, c. 19. Si artifex quisque vellet superbiae simulachrum effingere, nulla congruentius ratione id facere posset, quam Cardinalis effigiem oculis inuentium obiectando. <sup>q</sup> Hosius in fine libri de expressio Dei verbo. Quod Ecclesia docet, expressum Dei verbum esse, quod contra sensum & consensum Ecclesiae docetur, expressum Diaboli verbum esse. <sup>r</sup> Aventin. Annal. Boiorum. l. 7. pag. 547. Qui servus servorum est, dominus dominorum, perinde ac si Deus foret, esse cupit. Sacros cortex atque concilia fratrum, imo dominorum suorum aspernantur.

Aventin. Annal. Boiorum l. 7. Flamines illi BABYLONAE soli regnare cupiunt, ferre pacem non possunt, non desistant, donec omnia pedibus suis concalcaverint.

Ingentia loquitur, quasi vero Deus esse. Aventin. Annal. Boiorum l. 5. Falsum Prophetam, falsi Apostoli, falsi sacerdotes emiserunt, qui simulata religione populum deciperunt: magna signa atque prodigia ediderunt: & in tem-

Neither neede we wonder (saith the most learned Answerer) that he should beare us downe, that the Church of Rome, at this day doth not disagree from the Primitive Church, in any point of Religion: who sticketh not so confidently to affirme, that we agree with it but in very few, and disagree in almost all.

See the most  
reverend the L.  
Elimate his an-  
swere to the Ie-  
suites challenge  
pag. 24

To the first, the Iesuite saith, it is his constant assertion, that the Church of Rome, at this day, doth not disagree from the primitive Church, in any point of Religion.

Reply pag. 80.  
Reply pag. 89.  
Reply ibid.  
Polevin: Bi-

Secondly that neither the learned Answerer, nor any of ours, have ever yet beene able to disprove the same to this day, howe eagerlie sever they have set themselves against it.

Bibliothec. select.  
p. 330. Univer-  
sitate hac tra-  
ctatione hære-  
tica sapit, quod  
Lutherum, Cal-  
vinum, Mc-  
lanchionem,  
ceterosq; no-  
minat honorifi-  
ce.

Thirdly, (having no more to say, then what his foremen have said before him,) he referres the Reader to his found and pregnant evidences, throughout the whole volume in the particular points propounded.

Index Hispan.  
fol. 148. Buce-  
rus Theologus.  
Delectur ver-  
bum, Theolo-  
gus Ibid Hub-  
derico Zuingleo  
Theologo. De-  
lectur Theolo-  
go. Ibid. p. 304.  
Supprimamus  
nomen calvini:  
ponatur, studi-  
osus quidam.

To the Iesuites first Assertion; I answer, that the Iesuite is neither Pope, nor inspired, and therefore may erre.

To the second; the Iesuite must deny what Protestants have learnedly performed, or else betray his God on earth, and so breake his mancipiall obligation; but as they use to deny any unjust thing, whereof they are convicted, so of necessitie, must they not confesse, that evidence whereby they are overthrowne. It is as bad, as heresie, for them to give our writers their merit, they deny them the honour of their morall partes, and therefore have their *quidam doctus*, and tearmes of that cut.

Now for your last, your *restraint to your evidences*, we accept your motion, and if in them be found any thing else but corruption and confidence, we will confesse you hold with antiquity: But the question is so farre from being resolved, that your indeavours have made your cause more full of jealousie, in regard, you have stuffed your volume not as you pretend, with multitudes of convincing evidences, but with counterfeit authors, impertinent allega-  
tions,

tions, as hath bene already discovered and will be further made apparant in the examination of your reply; Yea you have cast behinde you all modestie; in handling the testimonies, brought against you, by the most learned Answerer, some passing by altogether as unanswerable, as in the point of *Free-will*; and others slightly passing over, as in many points of your Reply.

Another of his Assertions is, *that we agree with the Primitive Church but in verie few points of Religion, and disagree in almost all.* Reply pag. 39

The most reverend Primate, in his answer, would know where he should find those few points in which we agree with the ancient Church; whether in the points controverted betwixt them and us? or else in the whole body of that religion which we profess? dare the Iesuite acknowledge our agreement with the *Primitive Church* in the first. Then he must confesse themselves to varie from us, where wee agree with Antiquitie and so leaveth small credite unto himselfe, who with the same breath hath given out, that the present Church of Rome doth not disagree with that holy Church in any point. Doth he by those few points wherein he confesseth we do agree with the ancient Church meane the whole body of Religion professed by us? Who sees not then the height of impudency? Can those points be esteemed few, which in truth containe the *Apostles, Nicene and Achanasian Creeds*? Do we not adhere to this Religion? see our Liturgy; doe we not judge heresies by this rule viz. *Scripture, Creeds, and foure first generall Councils*? See the *Statute* \* if we approved equivocating, as they learned of *Arim*, they might suspect us that we speake not as we beleive, as they usually practise; but our words being plaine, our profession, loathing your practises especially in points of faith and religion; what ground had the Iesuite for these outdaring, and outfacing calumnies?

\* Anno 2. Elizabeth. inter Stat. Hibern. pag. 167.

See the Iesuities defence at large, I doubt not, but if your cause were good, you are of abissie and learning enough



to frame an Argument more soundly, and to divide more judiciously, then heere you have done. For every schoole-boy may discern that by those few points, wherein I confesse you agree with the ancient Church, I could not meane either of these your two sorts of articles at all.

Reply pag. 89

The Iesuite hath bestirred himselfe heere to get from this Dilemma; for first he rayles and revyles the whip, the division that afflicts him, as if it might more judiciously have bin done, and indeed with a schoole-boyes reason, because it smarts. For how proves he it not judicious, but because it cannot cohere with his former words? A wise reason. The division detects the incongruity of the Iesuists assertions, therefore it might more judiciously have bin done, *proh sapientia*! But the Iesuite by his confession acknowledgeth, that he could not meane these words ( of our agreeing with the Primitive Church in very few points of Religion ) to have relation either to the points in controversy betwixt them and us, or to the whole body of our Religion, and that this is so plaine, that a schoole-boy may discern it. And now I would gladly know of the Iesuite a third member that doth not lye under the whole body of our Religion, or our negative refutes (as they tearme them) of their Positions additionall, viz: the points controverted betwixt us.

Reply pag. 90

Reply ibid.

Reply ibid.

The Iesuite promiseth something: If you urge me (saith he) to declare what points of Religion these are wherein I confesse you doe agree with the ancient Church &c. Indeed this is the thing we would know, but instead of their enumeration, he giveth us a repetition, I say again they are but very few &c. & an addition, yea so few, that we may boldly say, they are just none at all. If this be not a meere Bull, carry me to your Cloister, & make a Iesuite of me; we agree in few, and yet in none at all; Christs little flocke might be no flocke if this were sence. If here the Iesuite be not amazed, let the Reader applaud him. For if we agree in none with the ancient Church, why doe you agree with us in any? why doe you

you

you beleeve one God, three Persons, Christs incarnation, crucifixion, resurrection, and his last coming to Iudgment &c. Such as accord therewith in none at all, are not hereticke or schismaticke, but rather *Atheists* and *Infidels*; and who sees not but every gape of the *Jesuite* is *ad oppositum*, and croffe to himselfe? And here wee shall see to what shifts this *Jesuite* flies for shelter: the question is, whether wee agree with the ancient Fathers in points of Religion? the *Jesuite* answeres sometimes in very few an other time in none at all; here to justify this lashing *Hyperbole*, he tells us. *That notwithstanding some few points might be assigned in the outward profession whereof you will say you doe not vary from the common faith of Primitive times: yet whilst we can seee that in very many points you beleeve contrary thereunto, and that what you hold not with the Church Univerfall, but have departed from the same, we may not yeeld unto you; that your inward faith can bee true and sound in any one article whatsoever, notwithstanding that from the teeth outward you make profession of this your imaginary agreement never so much.*

Reply pag. 99

All which is sliding and beside the point, for we speake here of doctrine, as in truth of position it doth agree with the ancient Church, and not as it respects the act of beleife in the sincere receiving and imbracing of it. Suppose we have with us as great a dearth of Saints (as you at *Rome*) that Protestants were as bad as *Genebrards* *Pope*: yet notwithstanding this will not make the *Apostles Creed* to be no ancient faith, neither the ancient doctrine which we hold, to be hereticall. Who doubts, that the denyall of one point of the foundation, perversly or expressly at least, makes the beleife of all the rest uneffectuall? but what will the *Jesuite* inferre from hence, that therefore we have not in the confession of our Church one point of Religion, that agreeth with antiquitie? We might as well argue, that *Arianus*, *Nestorius*, a *Jesuite*, had no true and sound inward faith, therefore they agreed in no particular doctrines with the ancient Church.

<sup>1</sup> Geneb. Chm. in ann. Christi 901. Pontificem circiter 30. — à virtute majorum profus defecerant Apostolici, Apostatice, potius, quam Apostolici.

Or would this consequent found well? Many of your Popes have had no *true inward faith* (being such monsters as you have painted them) therefore they agreed in no point of faith with the *Primitive Church*. if this conclude well, what will become of Papists, who are only *Catholickes* by dependence, whose faithes are judged by their adherence to their Head? The Jesuit now runs to another shift, & that of calummie, charging us, that we make profession of the ancient faith with an *imaginary agreement from the teeth outward*. I must confesse we are not so zealous, for that doctrine the ancient Church hath taught us, & the rooting out of your innovations, as we ought to be; pardon us this: but whether you or we embrace the faith of *Christ*, practised and taught in the *ancient Church*, with more sincerity, it is not here to be judged, but must be left to him, that knoweth the *secrets of hearts*.

And now we may see, how impertinent the Jesuites allegations are. *Augustin* faith, that *Schismaticks* separated from the body of the Church, are not in the Church, & that hereticks & schismaticks cannot be professed by the truth they hold with the Church, being in their heresie & schisme, that those, that keep not communion with the Church, are hereticall & anti-christian, according to *Prosper*. Who denies this, & wherein makes it against us? If we acknowledge things in controversy, & that *Rome* were the Church, & our selves *schismaticks* & hereticks, it were something, yet nothing to this purpose, neither of strength sufficient to prove, that we agree not with the ancient Church in any doctrine of faith or point of religion, as he should here manifest, so that we see his out-facing cannot protect his impudency, but that he speaks vainely, in charging us, that we agree with the *primitive Church* in very few articles of Religion, and just none at all.

And here *Augustine* and *Prosper*s wordes are their cur-throats, who not only reject cōmunion with the *Catholick Church*, but judge that *Catholick body* to be a *schisme* and *hereticall*, because it will not joyne in communion with

cham-

themselves; & if *Augustines* and *Prospers* words may convict a *Pope*, they have force in them sufficient to performe it, for though he hold *all the doctrine of the primitive church in shew*, yet sayling in the point of the *Church*, denying the authority thereof, and preferring his simple power before the conuinct authoritie of all the preists of God, against the streame of antiquity, and the two ~~the~~ generall Councils of *Constance* & *Basil*. Is it not sufficient to bring him within your capitall letters? that his holines, and others of like sanctity **ARE NOT IN THE CATHOLICKE CHVRCH AT ALL.** And thus you see that the Iesuite doth both deceive himselfe & others, when he would perswade, that upon paine of eternall overthrow all must adhere to the *Pope*, who indeed is taken by them for the ancient *Roman Catholick Church*: And also that the doctrine of the *Church of Ireland*, is sincere and agreeable to the foundation, neither by heresie forsaking, the doctrine delivered by *Christ* & his *Apostles*, & embraced by the ancient *Church*; neither by schisme, departing from the body of  
 „ *Christ* making their faith uneffectuall. But that rule of  
 „ faith (faith the most reverend *Primate*) so much comen-  
 „ ded by *Irenaeus* & *Tertullian* & the rest of the *Fathers*; &  
 „ all the articles of the severall *Creeedes* that were ever re-  
 „ ceived in the ancient *Church*, as badges of the catholick  
 „ profession, to which we willingly subscribe is with this  
 „ man almost nothing at all, none must now be counted a  
 „ catholick, but he that can conforme his beleife unto the  
 „ *Creed* of the new fashion compiled by *Pope Pius* the 4.  
 „ some foure & fifty yeares agoe<sup>1</sup>. The Iesuit tels us *that*  
*he hath already made it knowne how far we have strayed from*  
*that rule of faith*; and we tell him againe that he is decei-  
 ved in the wanderer, and that we have manifested it also,  
 and that we doe willinglie subscribe unto all the articles  
 of the severall *Creeedes* that were ever received in  
 the auncient *Church* although the *Iugler* † is jea-  
 lous we intend nothing lesse then what we say<sup>2</sup>. But it  
 is Iesuitisme to remoove the tongue from the heart,

<sup>1</sup> See the most  
 reverend the  
 Lord *Primate*  
 his Answer to  
 the Iesuits chal-  
 lenge pag. 35.  
<sup>2</sup> Reply pag. 37  
 † Iesuits est  
 omain home.  
 Reply pag. 37



*equivocating* you defend, we abhorre it, why doe you suspect us? but upon a sudden the Iesuite flying from this calumnie, without one word to justify it, but his detraction or Icalouſie is rapt up with admiration, *ſhall he ſay of the ignorance, or the folly of the Answerer, when he upbraides him with a Creed of the new faſhion compiled by Pope Pius the fourth.*

¶ Reply pag. 92

*Nullus ſapiens admiratur, Mr. Malone; and therefore take the ſoole with you: And howſoever you thinke to defend Pius the fourth by the Practiſe of the Nicene Council, it will give you no ſhelter; they did (you ſay) expreſſe and declare the ancient faith in a new faſhion and forme of words.*

¶ Reply pag. 93

So did Athanaſius, ſo others; but this is not the thing for which you are accuſed, but it is for an Appendix of twelve new points; many of which were never accounted of faith till Pius the fourth his time, and therefore your ground from which you perſwade us to embrace it, is unſound, vizt, *that it was compiled after the like manner without any alteration or innovation of the ancient faith as all.*

¶ Reply pag. 93

The ancient faith was ſo neceſſary to be believed, that Athanaſius tells us, *Whoſoever wilbee ſaved, it is neceſſary that he hold the Catholicke faith, but your Creed is propounded onely to ſchollars, and cheifely to ſuch as are to receive promotions unto Scholaſticall or Eccleſiaſtical dignities.*

¶ Reply pag. 94

Secondly the Apoſtle S. Iude tells us, that the Faith Catholicke was once delivered, but all your Trent articles are not ſo, but brought in, in after-times by the authority and definition of your Church, as *Tranſubſtantiation.*

¶ See in a

diſc. 11. q. 3.

¶ See in Can.

¶ See in Irenaeus.

¶ Irenaeus 1. 1.

¶ 3. 34

Thirdly, in the unitie of the Catholicke faith layde downe by Irenaeus, all the founded Churches in Germany, Spaine, France, the Eaſt, Egypt, Lybia, and all the world did ſweetly agree, but upon many of the new articles in your Creed, there have been continuall warres & controversies betwixt thoſe that you will acknowledge Catholickes, as communicating in one kinde, Purgatory, Indulgences, the Mother

Mother and Mistresse of all Churches. So that these points must be additions, or else the Church lost the unity of Faith, for a long time together.

Fourthly, *Vincentius Lirinensis*, and other Fathers, and some Schoolemen, make the Scripture sufficient to teach all points of faith, but many articles of this Creed are confessed by you to be delivered by tradition onely, & not by Scripture: so that you see you have vainely sought your defence from the practise of the *Nicene Fathers*. It had been better I thinke (Mr *Malone*) that you had taken another kind of defence, & that you had justified the Pope & your Church, that they make new Creedes, defining verities by the infolded & still revelation of GOD, which determinations have the force of a certaine divine revelation in respect of us, as one of the learnedst of your Fraternity hath said; or with *Scapleton*, that the church may define a point of faith [*Etiamsi nullo scripturarum aut evidenti aut probabili testimonio confirmaretur*] although it bee not confirmed with any evident or probable testimony of the Scriptures, or with *Lea the X.* in his Bull against *Luther*, that it is heresie to say [*in manu Ecclesie aut Papae prorsus non esse statuere articulos fidei*] that it is not in the hand of the Church or Pope to make articles of faith; & not to have run to expressing & declaring, which the Councell & Pope never intended; but to be it as it will, the Iesuite tells us, [that the Layrie may bee well counted *Catholikes*, though they never so much as heard of it, & therefore we need not to trouble our selves about so triviall a matter, especially they accounting us of the Lay number.

But after charges of ignorance, folly, and wrangling, the Iesuite accuseth the most milde & modest nature of the most reverend Primate, that he sticketh not maliciously to slander *Maldonate* and others with the crime of Perjurie & Sc. Pro-  
cienter continet doctrinā necessariā viatori. Thom. 2. 2. q. 1. a 10. ad 1. In Doctrina Christi  
& Apostolorum veritas fidei est sufficienter explicata. 2. Cofter. in compend. orthodoxe  
fidei demonstr. prop. 3. c. 2. p. 163. 3. Suarez 10m. 3. p. 93. 4. Scapleton. Ralce. Cont. 4. q. 3.  
ar. 31. 5. Art. 27. 6. Reply pag. 92.

Vincen. Lirin-  
nen. advers.  
prophan. no-  
vat. Chm. sit  
perfectus Scri-  
pturarum ca-  
non sibi; ad  
omnia satis su-  
perq; sufficiat.  
S. Basil. de  
vera & pia fide  
Manifesta de-  
fectio fidei est  
importare  
quicquam eo-  
rum quae scrip-  
ta non sunt.  
S. Hilari l. 2. ad  
Const. Aug. Fi-  
dem tandem se-  
cundum ea quae  
scripta sunt de-  
siderantem, &  
hoc qui repu-  
diat, Antichristi  
simulac. & qui  
thema est.  
S. August. l. 2.  
de doct. Christi.  
c. 9. In iis quae  
aperte in scrip-  
tura posita  
sunt, invenimur  
illa omnia  
quae continentur  
idem moresq;  
vivendi.  
Scotus Pro-  
log. in Sent. q. 2.  
Scriptura suffi-  
cienter continet  
doctrinā necessariā  
viatori.

He that would answer this snarling *Iesuite* with equall currihnes, must speake with his teeth, and not with his tongue. But passing by his language, I will consider how impudently he chargeth that with *slander*, the truth whereof, he cannot cast off with all his shifts.

Their *Trent Creed* is, *Neither will I ever receive or expound it, viz: the Scripture, but according to the uniforme consent of Fathers &c.* Now to defend *Maldonate* and *Peterius* two of his brotherhood for not practising according to faith, he first reviles after his accustomed manner the most reverend *Primate*. Secondly, he denyes that *Maldonate* ever took his oath. Thirdly he expounds the article of faith, for the saving of the *Iesuites* credite &c.

• Bulla Pix IV.  
p. 478. Nec cam  
anquam nisi  
juxta unani-  
mem consen-  
sum Patrum  
accipiam, & in-  
terpretabor.  
• See the Iesu-  
ites Reply pag.  
92.

First for his reviling, let *Rabshakeh* rayle; for *Maldonate* oath, he tells us, that the most reverend *Primate* cannot tell whether *Maldonate* took the oath or not, & gives two reasons, one in the Text, because *he supposeth he never did*: the other in the margin: *For he lived & wrote in Paris, where the Tridentine Councell is not received &c.*

• Reply pag 92

A *Iesuite* must beleive for the *Popes* advantage, why should wee thinke his suppositions should preiudge his cause? he that must beleive *white blacke*, if the Church injoyne it, can suppose any thing.

See before  
p. 347.

The other reason is as vaine, & might as well have been spared in the margin as in the text; for though the Church of *France* receive not the Councell of *Trent*, yet is there any *Iesuite* in *France*, that doth not subscribe unto it? & to submit in any other maner then the *Pope* prescribes, is not obedience, but rebellion. Besides, this being made a part of the *Papall Creed*, he cannot deny his *Baptisme* in that faith (if their faith be as auncient as the *Iesuite*) which is not done without a vow or oath. But if it be, yet it being cleare that it is the *Popes* will, that that course of interpreting shall hold, their *municipall* vow & oath makes them perjured that violate the same. The *Iesuite* esteemes these but shifts, & therefore he will justify his Fathers an other way.

&c

& to that end proceedeth in this manner. But let us put the case that Maldonate did take that oath, (if you doe, without a dispensation he must be perjured) yet shall not our Answer be able ever to shew that either he or any other Iesuite did once violat the same. I feare you will be deceived, for if your excuse faile, Maldonate must get a learned advocate, or plead guilty, and it seemes you are to seek, when you flye from the words of the oath, & seeke reliefe from the extension of the intent thereof. For I suppose he is not so ignorant (saith the Iesuite) but that he knoweth how the intent of that oath extends it selfe no further, then to bind the taker never to interpret the word of God in matters of faith contrary to the consent of ancient Fathers <sup>k</sup>. He should be as blind as Mr Malone, if he should take his shifts for a fit glosse for this text; who shal measure the extēt of this oath, but they that first occasioned it, the councell of Trent? and wil their decree patronize his conceipt? It will tell you that [*ad concorcenda petulantia ingenia*] to restrain petulant wits<sup>l</sup>, the Synode doth decree that Doctors shal not interpret the Scriptures [*contra eum sensum quem tenuit & tenet sancta mater ecclesia, aut contra unanimum consensum patrum*] against that sense which the holy mother Church hath & doth hold, or against the unanimous consent of Fathers<sup>m</sup>. But is this all, if it were, the Iesuite would think himselfe secure, but we shal find that in the first place it inhibites [*ut nemo sua prudentie innixus, sacras scripturas ad suum sensum contorqueat*] what no man leaning to his own wisdom, doe wrest the Scriptures to his own sense<sup>n</sup>, which Maldonate doth confesse he hath don.<sup>o</sup> Ibid; [*non nego me huius interpretationis auctorem neminem habere*] I do not deny (saith he) that I have no author of this interpretation. Besides the council condēnes interpretations contrary to the unanimous consent of fathers, but the Iesuit will not have the oath bind, (it be not contradictory in that point which is expounded; whether the councell wants faith, or the Iesuit, let the Iesuit resolve. The words of the oath excludes the Iesuits glosse; & are stricter then the Councils decree. The Coun-

Reply pag 97.

Reply pag 97.

Conc. Trid; sess. 4. Decret.

Ibid;

Ibid;



Ibid.

Bulla Pij 4.  
Nec eam un-  
quam nisi jux-  
ta &c.

councell condemnes interpretations that are *privata* from *manns owne wisdom*, or *contra* against the *Consent* of *Fathers*, though it be with many assistants, but the oath inhibites the receiving and interpreting of the Scriptures, not onely with glosses that are *contra*, against the *Fathers*, (this were too little) but with such that are not *juxta unanimem consensum* according to the uniforme consent of *Fathers*: So that the place of *Augustine* is produced to small purpose, it neither shadowing nor salving the Iesuites credite, for the question is not, whether a Divine free and at libertie may use *S. Augustines* practise in the interpretation of Scripture, but whether a Iesuite tyed to the oath, *nec eam unquam*, never to interpret, [*nisi juxta unanimem consensum Patrum*] but according to the uniforme consent of *Fathers*, may without breach of faith enjoy this libertie, this is the question.

But their Iesuite *Petorius* hath interpreted quite contrary to the consent of *Fathers*, and this Iesuite onely affords him, a good word, but sweats not at all for his re- lease, or defence: So that all may see, the most judicious Answerer is freed from *malice, slander, ignorance*, and of *bold and desperate forehead*, which the blistered tongue of the Iesuite would have cast upon him.

Reply pag. 93

*He wrongeth me in like sort* 9, saith the Iesuite: If his learned pen hath done you wrong, it hath beene by detecting your frauds, as (before) the perjuries of your Order: For wherein is the wrong, but in shewing forth the wisdom of your insinuations? For the truth is *he endeavoureth* not to make his Reader believe, that you should be so unreasonable as to say that a man might not dissent from the *ancient Doctors*, so much as in an exposition of a text of Scripture, without making himselfe more learned, more pious, and more holy then they were, but shewes that you have done it, enforcing the same from your reason of the *Fathers* learning, pietie, and holynes, which looks upon all points with like authoritie. And suppose that (according to your owne principles)

See the Reply  
pag. 92.

principles) an interpreter should dissent from the Doctors in exposition of one text the most remotest from the foundations of Faith, as *Tobies* dogge his wagging of his tayle, I hope you cannot deny but by that Act, if they bee not more *pious and holy* then the Fathers from whom they vary, yet they make themselves *more learned* in that particular, if your reason be true, or sound; For if the *learning, pietie, and holinesse of the Fathers*, be an argument of truth in deducing points of doctrine from the Scripture, they that vary from them in doctrine drawne from thence, must make themselves *more learned, piou, and holy* then they were. But upon revifall what he hathamed to confesse, he doth labour to excuse, and to this intent he refines his character, and tels us a long story of his thoughts, *that he who in such points of faith, as those be which I layde downe in my demand, would preferre his owne private interpretation of Scripture before the generall and uniforme agreement of holy Fathers therein could not be excused from the guilt of such like arrogancie.*

Reply pag. 93

Is it but *arrogancie* to deny the Fathers in a point of faith? *such as those be which you have layde downe?* It seemes your faith is of your owne making; otherwise it would be heresie, especially being perversly done, against so great a light, and conjoynd testimonie; but why more in these points that are named by you, and such like, then in others? *learning, pietie, and holinesse* direct in every point of religion, as well as in these, and therefore if it conclude *arrogancie* to those that oppose in these, you must shew us a reason why it doth not in others also; And so farre, as I can see the Iesuite hath no reason (against the currant of their whole Church) to make *learning, pietie, and religion* causes of true interpretation of Scripture, no not in points of faith, when (by their owne confession) these three Graces were suspended from guying the Romane faith, for whole ages together, and therefore it were better to acknowledge the miracle with *Bellar-*

Stapl. Relect.  
cont. 1. q. 5. A.  
3. Vix ullum  
peccatum (sola  
Hæresis excepta)  
quo illa sedes  
turpiter macu-  
lata non fuerit;  
maxime ab an-  
no 300.

mine,

p Bellarm. in  
Chronolog. an.  
970. Vide Iecul-  
lum infelix, in  
quo nulli Scri-  
ptores illustres,  
nulla Concilia,  
Pontifices pa-  
rum solliciti de  
republ. Sed di-  
vina providen-  
tia fecit, ut nul-  
la surgerent  
haereses novae.  
† Patricius Mas-  
sonius in vita  
Pauli 3. In Pon-  
tificibus nemo  
hodie sanctita-  
tem requirit;  
optimi putan-  
tur si vel leviter  
mali sint, vel  
minus boni  
quam ceteri  
mortales esse  
solent.  
y Reply pag. 93  
z See the Iesu-  
ites challenge.  
a Bannes 2.3.9.  
1.2.10.  
b Gloss. in Gra-  
tian. de Pœni-  
ten. d. 5. c. 1. in  
pœnitentia.  
Canus loc. the-  
ol. 3. c. 4.  
Coster. in com-  
pend. orthodo-  
xæ fidei De-  
monstr. proposi-  
t. 1. p. 162.

mine; & from thence perswade obedience, then from *learn-  
ing, pietie or holinesse* at all, which you neither acknowledge  
requisite †, or assistant to the guider of your Catholicke  
faith. And thus you see distinctions of points of faith left  
indifferent & determined, cannot preserve the Iesuite from  
his unsound and unreasonable supposition, the reason being  
alike for both; So that there needs no *consideration* of the  
points, nor *satisfaction* to the Persons mentioned, the mis-  
take presupposed by the Iesuite being a just charge. But he  
proceeds and tels us, *that through the like mistake the An-  
swerer chargeth him with boldnes, when he offered to produce  
good and certaine grounds out of the sacred Scriptures in  
confirmation of such points of Religion as he layde downe 1.*

*M. Malone*, this is *bouldnes* (beleive it) and such, which  
the best of your owne, notwithstanding your flourishes  
will not adventure to defend; & therefore it is justly so-  
stiled by the most reverend Primate. It is apparant that your  
confidence herein had no other prop at first, but *ignorance*,  
to conceipt your ability, howsoever your shame hath now  
attracted impudency for your further assistance, & if your  
answere to this be not meere blockish you shall triumph  
everlastingly. In your challenge your promise, *for the con-  
firmation of all the therein mentioned points of your religion, to  
produce good and certaine grounds out of the sacred Scriptures  
if the Fathers authority will not suffice.*

And further you desire any Protestant to alleage any one  
text out of the said Scripture, which condemneth any of the a-  
bove written points x. This rash escape begets in the most  
learned Answerer, a just derision of your boldnes & igno-  
rance who against the cōsent of your learned councill will  
attempt to prove confession, prayers to Saints, image wor-  
ship, Limbus patrum, & Purgatory &c. by good & certaine  
grounds out of the sacred Scriptures, whenas some of those  
points are cōfessed neither *expresse*, nor *involuntè*, to be cō-  
tained therein a, & all of them referred to the tradition of  
the universall Church b. Is not here cause sufficient to de-  
ride

ride your boldnes? hath not your evasive answer confessed your ignorance, who sees not an amazed Iesuite? He dares not deny the truth, that this doctrine is not delivered in Scripture; neither hath he the modesty to confesse his lapie, and therefore frames such an answer, that justly makes him ridiculous unto all.

When by & by (saith he) we shal come to dispute of Traditions, we will prove even by good grounds of Scripture, that such divine traditions are no lesse to be beleived of us, then are those points of faith, which be expressly mentioned in holy Writ: and then it will appeare how it was a confidence of the truth, which did beget this boldnes in me, and nothing else but partialitie which begot in him that sinister suspicion.

Reply pag. 93

Is not here wisdom? *merus Logicus* is a better rational then we finde here. He will prove by Scriptures, traditions are no lesse to be beleived, then points of faith expressed in holy Writ; will it follow therefore, confession, image-worship &c. may be proved by good & certain grounds out of sacred scriptures? Where were your Canonists, schoolemen, & late Iesuites their eyes or wits, that they could neither see nor find out this, but rather reckoned these points amongst traditions not laid downe in Scripture. They saw what you pretended: your Arguments are no newes, they used them to the same purpose with as much wilynes, as you either have, or can doe, yet they could never prove those points that are acknowledged to be received from tradition, & to have good & certain grounds out of the sacred scriptures. Besides, the points specified, either have good & certain grounds out of scriptures, or they have none. If they have none, how can the Iesuit produce them? if they have any, why doth your church perswade their beleaf from the word not written, the tradition of the universall Church. Neither will this evasion deceive a purblind sight, for if he prove traditions of as necessary beleaf, as points expressed in scriptures what gaines hath he? for he doth it in grosse, & this proves there are traditions, but not confirms any of the points by good grounds out of sacred scriptures, or in particular, that

See before  
lib.

Confession,



*confession, Prayers to Saints, Image-Worship, Limbus Patrum Purgatorie, &c.* are divine traditions. And then the Iesuite hath not performed what he promised in handling traditions, no not in his endcavours, neither will he ever doe, if his owne guesse aright.

The Iesuite tels us he will forbear to urge any more than other injurie whereby he charged us with forging, coyning, and clipping, the monuments of antiquity c.

¶ Reply pag-93

And doe you not thinke it had bene better his forbearance had begun before? But let us examine this injurie, and it will not be any great trouble to make the Iesuite impudent, or a confessionary of such frauds. And first to begin with the first of forging, and coyning; not to name all, (this were to much) but some of most kindes, First, *Donation*; as *Constantines* for his temporall Patrimonie <sup>1</sup>. Secondly *Councils*, as *Concilium Sinuesan. & Romanum sub Sylvestro* <sup>2</sup>; Thirdly *Canons*, as those of *Nice* pretended to the *Bishops of Africke*, and the *Arabian* to the whole world <sup>3</sup>; *Epistles*, as your *Decretals* never heard of in antiquitie, but invented by your Merchant, when Rome had forgot to speake in her auncient elegancy <sup>4</sup>; Besides false titles, have bene given to Bookes, but by whom? for whose benefit? you can judge. If this be not forging and coyning charge us with falshood.

<sup>1</sup> See before p. 205, 206.

<sup>2</sup> See before p. 203, 204, 205.

<sup>3</sup> See before p. 273.

<sup>4</sup> See before p. 202.

But if I should at large prosecute this, it would trouble patience it selfe to attend. Besides is it not forging and coyning, to cite from a father that which he never spake? as your *Aquinas* hath done from *S. Cyrills Thesaurus* in the point of Supremacy; an evidence applauded beyond all other! For saith *Canus*, all other authors never said so much for it, as *Aquinas* his *Cyrius* <sup>1</sup>, and yet in the true *Cyrius* there is never a word to be found. And further in the *Council of Chalcedon* hath not the same *Thomas* <sup>2</sup> mentioned decrees they never dreamed of; and laboured to make the *Greekes* esteemed Hereticks by such invented forgeries, that he hath brought against them, and all for *Appeales to Rome*,

<sup>1</sup> Canus l. 6. c. 15  
Cyrillus apud  
Thomam multo  
evidentius  
quam auctores  
caeteri huic ve-  
ritati testimo-  
nium perhibet.  
<sup>2</sup> In opusculo con-  
tinentes Graeco-  
rum.

*Rome*, for his holiness his universall vicarage. The cause sheweth the forger, and the forger confesseth the weaknesses of the cause.

Now not onely forging and coyning, but also clipping hath bene too manifest. You say your selves, that Hereticks have done this, and we beleive it, and who are those hereticks? if you cannot declare, who those be, surely they were never done, the assigning of *persons, time and place*, by your doctrine. being the *mediums* to finde such concealments out; Further, if the monuments of antiquitie be corrupted, we may justly accuse you, that pretend to bee the keepers and teachers of the Church, that you would suffer such things to be done, and know not whom you may truly suspect; so that if you confesse corruption, declare the corrupters; if you know corruptions, and doe not assigne them, it is more then probable, that you were acquainted with the worke. Howsoever, you may not retorne this upon us, whom you acknowledge to be little antienter, then your order, and but a little in antiquitie preceding your faith; So that we may conclude the injury is little, the accusation being just.

The Iesuite nameth other injuries that he will let passe; as, *when to shew that difficultie which pinched him* (saith he) *in my demand, he framed it farre otherwise then it was propounded.*

<sup>m</sup> Reply pag: 93

See the answer thereto, whether the Iesuite played not <sup>94</sup> Simplician in the demand. For the *five passages*, which he likewise complaineth of, the Iesuite promiseth afterwards to discover them &c. To which we referre the Reader.

Yet one thing the Iesuite must not let passe to observe that when he said that the Answerers Religion cannot be true, because it disalloweth of many cheife articles, which the *Sages and fathers* of that primitive Church of Rome did generally hold to be true, the Answerer will needes prescribe unto him what he must prove saying, that it will not be sufficient for him,

him, that some of the Fathers maintained some of those opinions, but he must prove, if he will deale to the purpose, that they held them generally, and held them too, not as opinions, but *tanquam de fide*, as appertaining to the substance of faith and

2 Reply pag. 94 Religion.

Surely if these be not fit cautions for them to observe that by antiquity, universality and consent of Fathers pretend to find the truth of doctrine, let any modest nature discern, for if the Iesuite observes not these rules, he may urge at pleasure, but can prove nothing; if they be of faith now, they must have beene so in the Primitive times; for that rule is unalterable and without change; And besides if they were then reputed points of faith, the rule to prove doctrine by consent would faile, if the Fathers did not generally consent in every one of these: for if Fathers did differ in grounds of Faith and Catholicke Religion, where was their harmonie?

Tertul. de Virg. vel. c. 7. Regula fidei una omnino est sola illa immutabilis & irrefragabilis.

¶ Cal. Lex Iurid. Regula officium est, exhibere nobis generaliter definitionem juris.

And if they consent not in all, why should their consent be made a rule, for the confirmation of any? But wherefore doth the Iesuite distrust these? he shewes it is not for any just exception he can take against them, but out of a jealousy from whence they proceed, whether from charity, which he will not beleive, or which is more likely perchance from a conceipt of his weakenes, and ignorance whereby (the Answerer) was afrayde that he knew not himselfe, what he had to prove, or how it might be proved; which the Iesuite (for his owne sake) is unwilling to acknowledge.

3 Reply pag. 94

For (saith he) though I confesse my selfe to be the weakest of a thousand, yet have I no reason to thinke that he would any way support my weakenes, who hath undertaken to enter into combat with me before such Spectators, as in their view the least foyle cannot be received without a great disgrace.

1 Ibid.

Here the Iesuite manifesteth his charity, but declareth no syllable for defence of his knowledge; He makes his owne glorie the end of his quarrell, and deemeth the Answerers, in deavours to looke towards the same end; but

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it is not glory or disgrace, that his sanctified resolution esteemes or feares : To vindicate Gods truth from the calumnie of seducers, to keepe Christs purchase from infection, this is the worke hee triumphes in. If hee bee reviled by frogges and locustes, hee despiseth it, *truth* he knowes will triumph in her champions, and wisdom will have a time as to be justified of. So to justify her children.

And let his learning and the Answerers charitie bee what hee esteemes them, the Iesuities charitie appeares but small, that feedes Christs flocke (like the hireling) for the wages of applause, and not from the ground of *Peters Pasce*, because hee loves the Lord. For let him dreame of the most learned *Answerers* charitie to himselfe, or *distrust* towards the Fathers (as he pleaseth) I am sure he hath said nothing heere, that may perswade us, that hee hath swallowed downe all antiquitie, or that his knowledge is so great, that from the Answerers learned penne, he might not receive instruction. But the Iesuite may know that these are not the reasons that mooved him to perswade the observation of these rules, but their desperate impudencies; for who knowes not that they can pretend Fathers for their cause, that held *our errors*, and by *devising a shift* *Chic. 1. Indenburgh!* make them their freinds when they are urged against *Belg. pagans*, them, and also make that faith, which was not in the Fathers Creed, neither found in any of their expositions upon the same. This is the reason of giving these cautions, because they use the Fathers to blind, not to manifest the truth of the ancient faith: & therefore the Iesuite may see how fond his imaginations are, & how poore his conceit! But the Iesuite sees the Romā faith to be such, that he dare not undertake to prove it but by some few, and that not as points of faith but as points held by them probably & by presumption; as in antiquity there were not a distinction betwixt their Creed, with the points therein, & other remote deductions from the same.

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How



How poore then from hence are the Jesuites enquiries whether this proceeded from charity, or as hee thinkes perchance from a conceit of his weaknes or ignorance, by which the Resurraist addes, the Answerers distrust of Fathers. Now he will give us some grounds, wherefore he distastes these cautions, and the truth is, he hath none to any purpose.

For first he confesseth it absurd (that is in the Resurraist sense impossible) to make full shew of the consent of ancient Fathers by the expresse sentence and saying of all and every one in particular: which is most true. For Valensius in *Analyt. fidei lib. 8. cap. 8.* confesseth, *non videtur posset ut quæ sit Doctorum omnium una semper et identica de religionis sententia sit expressatur*: that it is almost impossible to know what is the opinion of all Doctors living at one time concerning Religion: and therefore it will be much more difficult to find out their generall consent that are so long dead. And there he would have the Reader conceive that the agreement shew of some in any one article, which is not otherwise any way contradicted by the rest, may well be called the generall consent of ancient Fathers. and to prove this he hath urged S. Augustine, That when he disputing against the Pelagians, had cited the uniforme doctrine of eleven chiefe Fathers, he thought he had sufficiently proved thereby the common faith of the whole Church. And the Councell of Ephesus having produced but ten Fathers, made no question but that by their agreeing authority, the consent of the whole Church was fully declared against Nestorius, for no man did doubt (saith Vincentius Lirinensis,) but those tenne did in judgement agree with all the rest of their Brethren.

But all the while he doth little consider, that his owne doe not agree with him, what makes the consent of Fathers: For Valensius would have those to be counted all the Doctors that alone may be justly regarded from the consideration of their Learning, piety, and nobility, and the rest neglected, &c. & it is he was of opinion, that some

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95.

Greg. de Valens. loco supra citat. Omnes esse censentur a, quorum auctoritas per se circumstantijs omnibus consideratis, eruditionis, pietatis, multitudine, &c. ut à prudentibus certe eorum solummodo ratio haberi debeat, ceteris neglectis, quasi nihil fiat, si cum illis conseruamus.

some of the best for learning & pietie, as *Augustine* might  
be rejected, & yet the same persons stand strong, as we may  
collect by his practise, *reliquum veterum patrum ceterum  
opinionum*, saith he concerning *Augustine*, who expound-  
ed *Malachies* daylie sacrifice of praises and prayers of  
Saints: and *Valentin* in the place above cited, acknow-  
ledgeth a consent, although there be one or more Doctors  
erring, that is, opposing the rest. Now if we take consent  
of Fathers, according to *Valentin*, then we finde a consent  
of Fathers in a point of faith, against your Catholicke  
Church, as *Stapleton* confesseth.

\* Azor inst.  
Mor part. 2.  
lib. 10 cap. 17.

These many ancient Fathers, *Tertullian*, *Irenaeus*, *Origen*,  
*Chrysostome*, *Theodoret*, *Documenius*, *Theophylact*, *Am-  
brose*, *Clement* Romanus, and *Bernard*, did not assent unto the  
sentence (which now saith he) in the Council of Florence,  
whereunto they were much disposing, defined as a Doctrine of  
faith, that the Fathers of the Apostolicall enjoy the sight of  
God before the day of Iudgment; but did deliver the contrary  
sentence otherwise. And if you desire more, *Sixtus Senensis*  
nameth *Iustinus Martyr*, *Lactantius*, *Viclorinus*, *Prudentius*,  
and with these *Franciscus Ripa* receiveth *Agus-  
tine*, *Arctus* and *Eusebius*.

\* Stapleton de  
sens. Ecclesia-  
stic. authori-  
tate contra Whi-  
ker. lib. 1.  
Tot illi de cau-  
celebrant and  
qui Patres  
Tertullianus  
Irenaeus, Orige-  
nes, Chrysosto-  
mus, Theodo-  
retus, Docume-  
nius, Theophy-  
lactus, Ambro-  
sius, Clement  
Romanus, De-  
Bernardus hinc  
sententia (qua  
nunc in Con-  
cilio Florenti-  
no magis ad-  
munitur con-  
fessione fidei, et

For your consent, whether it would prove better for  
you then *Valentin*'s hath done, I cannot tell, but I am sure  
that the Answerer, who durst try the cause by the Fa-  
thers, which hee is not bound unto, their consent be-  
ing not (by *Bellarmines* confession) the rule of faith,  
is confident that by them you will not finde two wit-  
nesses, much lesse tenne that will justifie your cause, with-  
out a personall, or (at least) materiall opposition: And  
therefore howsoever this be not their generall consent, (if

dogma fidei definita est) quod iustorum animae ante diem Iudicii Dei visione fruantur  
non sunt assenti, sed sententiam contrariam tradiderunt. \* *Sixtus Senensis* lib. 5. cap.  
not. 34. 1. 2. Pa. Pegna in parte 2. Directio Inquisit. comment. 21.  
Concil. anthor. lib. 3. cap. 13. Scripta Acta Patrum. -- non sunt regulae, nec  
vitam obligandi.

we speake properly) yet we will presume it to be so for the present, to see whether you bee able to performe any thing, that so gloriously boast of so much, which we are confident you cannot in regard some of your points mentioned are confessed by your owne, neither to be in Fathers, or Scriptures at all; as Adoration of Images, for so *Massimus in libellis de Picturis & Imaginibus*, doth seeme to acknowledge, and *Roffensis* your Martyr hath the same opinion, or but a very little better of the scorching Article of your *Purgatory* faith, so that the Iesuite hath little cause to thinke, that we feare the testimonies of Fathers for the points in controversie, when as wise as himselfe know, that they are not there to be found.

See before  
pag. 84.

\* August. epist.  
19. Possem  
quidem ut ar-  
bitror, facile  
reperire, si mul-  
ta legisset, ve-  
runtamen ipse  
iussit pro his  
omnibus, in d.  
supra hos om-  
nes Apostolus  
Paulus occur-  
rit. Ad ipsum  
confugio, ad  
ipsum ab om-  
nibus qui aliud  
sentiant litera-  
rum ejus tra-  
ctatus pro-  
vocat ipsum  
interrogans, in-  
terpello, & re-  
quiro in eo  
quod scripsit  
ad Galatas.

But though we permit this for the present, to see whether the Iesuite can prove any thing by his owne touchstone, yet it will not be amiss to consider that his collection out of S. *Augustine* is rejected by that Fathers testimony: for whereas the Iesuite insinuateth, that S. *Augustine* was of opinion, that the common faith of the whole Church may sufficiently be proved by the unisforme doctrine of these Fathers. Yet when S. *Hierome* brought a number of Fathers, S. *Augustine* sticketh not to answer him in this manner. *I might as I beleive easily finde some Fathers to be of the contrary opinion, if I did reade much; but the very Apostle S. Paul offereth himselfe for mee for all these, yea above all these. To him I flye, to him I appeale from all other interpreters, and seeke unto him in that which he writes to the Galatians &c.*

And by this which hath beene said, wee perceive that the Iesuite in a manner is urged to confesse, that this Rule wants perfection, and that the Fathers consent cannot bee absolutely produced, but presumed onely.

Neither doth it please the Iesuite the other caution layde downe, that hee must prove that the Fathers held

held

held these points not onely generally, but as appertaining to the substance of faith and Religion: and from hence hee would collect, that the most learned Answerer feareth that they shall bee able to proove, that the Fathers helde them generally indeede, and therefore provideth this reuyl, urgeing them to prove further, that they held them as appertaining to the substance of Faith and Religion. Reply p. 95.

A fit collection for a wise apprehension, before he tells us, that in points not determined, free (the Church) granteth free libertie unto all Catholicke Doctors, to expound aswell the Scriptures, as the Fathers, for the upholding of that part, which themselves doe thinke to bee most probable. In which he meanes Reply pag. 93 that the Scriptures in points not determined, as in the cause of Predestination, and conception of the blessed Virgin, might bee interpreted against the generall consent of Fathers, as the two Iesuites *Pergrinus* and *Maldonate* have done, and the Fathers themselves expounded with such a glosse, as makes best for the upholding of that part.

Now if the generall consent of Fathers be able to determine a point that is not *de fide*, why are they rejected by the Iesuites, and the Iesuites justified by Mr *Malone*? if the Fathers consent hath strength onely in points of Faith, why doth he quarrell at this caution, which he must acknowledge necessary, not proceeding from feare, but from a wise and prudent consideration?

And to prevent us herein (saith the Iesuite) he affirmeth before hand, that the said points bee not all cheife articles of faith. what doth he labour to prevent you in, unlesse it be Reply pag. 93. in resisting you, making those articles of faith, which were never of universall beleife in the Christian world?

But to whom doth hee tell these tales? if to those of his owne profession, it is idle and needlesse: if to us, it is most untrue: for (saith hee) it is well knowne



Reply ibid.

that With us they bee certainly accounted theise articles of faith, being all of them declared for such by the sacred and infallible authoritie of the Church. It is neither needlesse for his owne; nor untrue, being delivered to your selves; For the most reverend Father knows it is his dutie, dayly to perswade against faith-intrusions for the preservation of his owne, neither can your Arguments make it untrue: for are all things you accompt, or the *Trent Councell* hath determined of so necessarie light, that everie man must beleve them?

You may perswade this in *Peru*, or *Mexico*, but your neighbours the *Venetians* will not beleive you, that dwell nearer home; neither have all your Catholicke Children such opinion of that Councell as to receive it.

Reply pag. 93.

Now our Iesuite would have them of faith from our confession. Neither can our Adversaries themselves (saith hee) deny that they appertaine to the substance of Faith and Religion, seeing that they condemne them for heresie in us.

Heere the Iesuite will not have an Heresie to bee but in point of faith, that the denyall thereof might exclude us from salvation; if this be the rule by which the Iesuite will try Heresies, I thinke these will not proove of that stampe in our opinions; For first we deny not salvation to those which by ignorance communicate with them, that embrace these grosse follies. Secondly, we say not that they belong to any article of the Apostles faith, but are additions, that had nothing to glue them to the Creed; but Babylonish Clement: We take them for grosse corruptions, but to make them errours in fundamentall points, our Church hath not I thinke declared it.

Heresies of deeper error and more elavated pride, then are found in this Catalogue, proclaime themselves among you, those peeces declare not your greatest

greatest defection.

Who abhorres not your tyrannicall *Hildebrandine* insurrection, whereby you trample upon Gods power, the authority delegated to *Kings*, and *Bishops*, and the whole *Priesthood* of the *Catholicke Church*? Secondly your *Conscience-Monarchy* whereby you cast *Christ* out of his chaire, and give the Pope *Christs* infallible office. This *Constance* could not endure, and *Basil* thought Heresie <sup>1<sup>st</sup> sess. 2. & 4<sup>th</sup></sup> <sup>1<sup>st</sup> sess. 33<sup>rd</sup></sup> never doubted of.

Who is ignorant, that heresies have had their degrees, which they could not have had in respect of faith, if all did equally totter the foundation? *Augustine* defines an hereticke otherwayes then from the foundation; *Hee is an Hereticke, that for lucre of any temporall commoditie, and especially for his owne vaine-glory and preferments sake* (as your Courtiers doe) *doth beget or follow false or new opinions*; and this may be done in points which are not fundamentall. Besides, how many are accounted Hereticke in this common course of appellation, and yet free from denying the foundation of Faith? For wee finde *Leo* the 24<sup>th</sup>. in his *Bull* against *Luther* \* to style it Heresie, <sup>1<sup>st</sup> August. in libro de utilitate credend. cap. 24<sup>th</sup> quest. 3. c.</sup> for any man to say that the Church, or himselfe hath not power [*statuere articulos fidei*] to make new articles of faith; as also that *Luthers* assertion was no lesse, [*optima penitentia, nova vita*], *new life was the best repentance*: and yet I hope the Iesuite will remoove these farre from the foundation. <sup>1<sup>st</sup> August. in libro de utilitate credend. cap. 24<sup>th</sup> quest. 3. c. Hæreticus est, qui alicujus temporalis commodi, & maxime glorie, principatusque sui gratia falsos, ac novas opiniones, vel</sup>

And if the Pope may erre in his *Bulls*, to call that Heresie which is not fundamentall error; why may not you give leave to others to use the same Libertie seeing hee is the patterne of imitation? unless you thinke the Pope above *Angels*, and that hee may deliver what he pleaseth, and make Heresie what hee list, and the *Anathema* that thereby hee deserves himselfe, by his verie pleasure should fall upon others. Nay, you have gone further, *De Consecrat. dist. 5. Cap. ut jejun*

A 2 4

that

that hee will never bee a Christian, *qui confirmatione Episcopali non fuit Chrismatum*. Now if a man may bee counted an infidell and unbeleiver by you, for omission of the Ceremonie of Confirmation: why should you draw from the liberties of mens tongues an Argument, that whosoever by you or our selves are styled Heretickes must needs in regard of those points, erre in the foundation?

Doe you not know it often fals out (as when you charge us) that after the way, which is called *Heresie*, so doe many of the faithfull serve the Lord God of their Fathers? Shall we condemne to eternall fire *Irenaeus*, *Iustine Martyr*, all the *Millenaries*, and all those which consented to those points which *Epiphanius*, *Augustine*, or *Alphonsus de Castro* have styled Heresies? it were too rigide a censure, and more fit for the Iudges of Hell, then the Preists of God.

So that this proves but a vaine ground to inferre these points to be of faith, because they are accompted heresies; and if we will observe it, we may from his owne words finde, that heresies have declared themselves not so much from the matter whether fundamentall or not, as from the *pervarse* manner of holding an opinion against any ones conscience being lawfully convicted of the same. And therefore our Iesuite will not have them Hereticks that deny *tradition*, *Images* &c. simplie by a bare and naked negation, but wilfully and perversly by obstinate denyall.

Yet will our Answerer say (saith the Iesuite) *that by the Fathers they were held but onely as opinions, and not as belonging to the substance of faith, and this is but his owne opinion, for where sever the Fathers doe professe them in their works they never tell him that they hold them for opinions rather then for*

¶ Reply page 308 points of faith.

The Iesuite speaks of the Answerers *divining*, but here *divines* amisse himselfe & indeed proves down-right

a Deceiver, for if the learned Answerer will say that the fathers held them as *opinions* why should he require the Iesuites prooffe for their consent? and therefore let him fasten this opinion upon whom he can, the most reverend Primate knowes well enough, that they neither held them generally as *opinions*, or of *faith*, neither is he so ignorant in antiquity, but that he well understands those ancient Souldiers of the *Catholicke Church* were alwayes ignorant of the after invented marches under *Roman Colours*, so that the Iesuit would perswade the reader by a trick of deceit that we acknowledge the Fathers generall consent in these points as *opinions*, but not as of *faith*, which was never dreamed of by the Church; By this it will appeare that they care not by what meanes they establish their decrees, nor what fetches they use to drag the people to their opinion, so they may sway in the *Church of God*, and tyrannize with their *Antichristian Scepter* over the *Kingdome of Saynts*.

The Iesuite before hee leaves off, would faine say something for himselfe and cause, as first that *wheresoever the Fathers doe professe them in their workes, they never tell him that they hold them for opinions, rather then for points of faith* °, which wee acknowledge, for indeede there is no such profession in the Fathers, yet I thinke and upon good grounds; if they had knowne of any such fundamentall points, some would have declared them to the Church.

° Reply pag. 95

Secondly he confesseth that *some of the said points were not declared by the Church in former ages to be necessary and cheife Articles of faith and Religion; yet they were ever belonging to the substance of faith from the beginning and without doubt were held for such at least implicitly and virtually by the holy Fathers, howsoever our Answerer upon no better ground then his divining humour doth give out the contrary* P.

Surely it could not be faith at any time, if not then, for to the Church long before was declared the *whole counsell*

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*counsell of God*, so that indeed it may bee of the Popish faith, which may be declared 1500. yeares after Christ, but not that of the ancient Church, which was *once delivered to the Saints*; And if the Iesuite will have that of the Foundation which was never so declared or reputed till our last times, let him proove *ex re nata*, that it is so, and not thinke himselfe able, by his *without doubt*, to perswade us that the *Fathers held those points virtually and implicitly, as belonging to the substance of faith*, and then hee doth something, for if the bare act of *declaration* may make an article of faith, the *Bishop of Rome*, with his *Council*, may make us an other beleife, and turne Christianity into a new mould, a thing much desired, if more then probable grounds doe not deceive us.

But if these points were decreed in after-times from some inward and virtuell substance of faith which was inherent in them, let him declare it, and by some meanes or other helpe our eye-sight, that can perceive no such thing in the points here mentioned.

And whereas the wisard thinkes every man of his own profession, hee is deceived, his conjectures are farre from the grounds that are followed by the most learned Answerer; and how farre it is from *divining*, to expresse a truth, any wil apprehend that knowes that *divining* hath relation to things to come, and not to things past; But what he promisseth in the next Chapter, we will examine whereby I thinke wee may come to more perfect knowledge of their Catholicke fraudes, though not of their *crutches*, as he would perswade.

SACT.

SECT: XII.



He Iesuite having travailed in the defence of certaine points (from the Fathers testimony) that are not of the foundation of Faith; and fearing to be censured by *Lyrinensis*, who saith, that the unanimous consent of the holy Fathers is with great care to be sought and followed by us, not in every petty question belonging to the Law of GOD, but ONE ~~or~~ at least principally in the Rule of Faith<sup>a</sup>, doth in this section enquire; How a point of Faith may be discerned from an indifferent opinion in Religion<sup>b</sup>, and declares the reason of his so doing. Forasmuch (saith he) as our Answerer affirmeth, that all the points by me laid downe in my demaund, be not cheife articles, I thought it meet by this disputation, to disprove him herein, and to shew that they be all such cheife articles of faith, as the obstinate denyall of any of them depriverh a man of all true beleife, and maketh him a faithlesse Hereticke. For performance whereof we are first to enquire, which is the way or certaine Rule to know an article of Faith, from an indifferent opinion? and that being found out, by squaring the said points thereby, we shall easily understand, whether they be cheife articles, yea or no?

<sup>a</sup> See the testimony urged by the most reverend the Lord Primate, in his Answer to the Iesuites Challenge pag. 16.  
<sup>b</sup> Reply P. 96.

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Now in this passage the Iesuite meeteth not at all with the most learned Answerers observation; For he denyes all the points propounded by the Iesuite to be cheife articles, in regard of those which are more necessary, & fundamental, (which onely are to be enquired of by consent of Fathers in *Lyrinensis* his judgment<sup>d</sup>, and not because in their owne nature they are indifferent, for if he should conceite them such, why should he style you Hereticke for your false declarations concerning them; nay why should there be controversies at all betwixt us?

<sup>d</sup> See above lit.<sup>a</sup>

Secondly,

Secondly, all that the Iesuite urgeth here, satisfieth not the most learned Answerer in shew onely: For unlesse he can prove, that these points were according to his Rule declared by the Catholicke Romane Church for *cheife Articles of Faith*, before those Fathers times which he urgeth, in *Lirinensis* his judgment, all his quotations of antiquitie in defence of them are to no purpose. And I would willingly see where the *Romane* Catholicke Church by her declaration hath defined these points *de fide*, before the Ages of those Fathers, which the Resuite produceth for confirmation of the same. But notwithstanding hee goeth a by way, and followeth not his Answerer, yet I will not leave him, but take some breife veiwe of this discourse also.

And first he excepts against the *Scriptures*; These must bee no Rule, whereby to *discerne cheife Articles of Faith*, from *indifferent opinions in Religion*; nay, to make *Scriptures* the *Rule*, is but to *shake hands with all condemned Heretickes*. And this (hee telleth us) he hath *already discovered*; but fearing least it be in conceit and opinion onely, hee is heere resolved further to prosecute the same, and layeth this for his ground, *There be many confessed points of Faith, which are not in any sort expressed, or as much as once touched by the Scripture*.

<sup>r</sup> Ibid.  
 s. Bellarm. de  
 verbo Dei non  
 scripto. l. 4. c. 11  
 Dico illa om-  
 nia scripta esse  
 ab Apostolis,  
 quæ sunt om-  
 nibus necessa-  
 ria, & quæ ipsi  
 palam omni-  
 bus vulgo præ-  
 dicaverant.  
 b Reply pag. 96

Sure they are of the *Popish Creed*, or not at all: for the Catholicke Church taught none as *necessary to salvation*, but what were contained in the *Scriptures*. Yet hee will proove his proposition from *Augustine*. *The Apostles truly* (saith S. *Augustine* as he is urged by the Iesuite) *have not delivered any thing concerning this point: but that custome which was alledged against Cyprian ought to be held to have beene derived from their tradition*.

But what point is this? *Rebaptization*, a point as farre from the foundation, as *Rome* from *Heaven*, that only con-  
 cernes

cernes the manner & forme of celebrating *Baptisme*. What points else hath he that is not concludent from the Scripture? Not one, unless (you suppose) that he keeps them as concealements, yet he thinks he doth something when he tels us from *Hierome* that the scriptures consist not in reading but in the true understanding of their sence & meaning; & that by an euill interpretatio the Gospell is no more the word of God, but the word of man, yea which is worse, the word of the Diuell: As if this were not the matter that we complaine of, that Popes will interpret as they please, & presume to say: this shalbe the sence of the Holy Ghost. But to fit himselfe for performance of what he hath undertaken, he saith, that there be three meanes or wayes, by which a Conclusion deduced from the scripture may be pretended to be infallible.

Reply ibid.

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But what is this to the foundation of Faith? I hope every infallible proposition is not of such necessary beleife, that a man must beleife it on paine of damnation. You told us, but lately, that your new Creed was propounded onely to Schollers, and chiefly unto such as are to receiue promotions unto Scholasticall or Ecclesiasticall dignities, what are all lay-men Clerks, or is the nature of your faith changed?

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Now the Iesuite nameth his three onely meanes; the first humane discourse, the second Private inspiration, the third the authority of some externe meane ordained by GOD betwixt the Scripture and us &c m.

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To auoyde the two first, he makes a long discourse, but he fights with his owne shadow; for wee make not the Scripture of private interpretation, as being against the Apostles rule, neither doe we make our reason the onely Inquisitor to finde out the sence of Scripture. knowing, that the carnall man perceiueeth not the things that are of GOD: Yet this we say, that reason being assisted by grace becomes a diuine instrument, whereby the scriptures may be used to sauing knowledge and to finde out the mysteries of our Faith.

2. Pet. 1. 30.

Now seeing that neither humane discourse (saith the Iesuite)

(saith the Iesuite)



guide;) nor private inspiration an infallible means to assure  
 men of the true interpretation of Scripture; in plain words of Faith; it  
 reflects that we might recourse unto some external means or-  
 dained by God betwixt the Scripture and us; (such as is the au-  
 thority of the Magistrate betwixt the Princes law and the  
 people) that we may deduce, frame, and propound unto us all de-  
 cisions and conclusions whatsoever.

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The Jesuits shall never finde that there is any such ex-  
 ternal infallible means ordained by GOD betwixt the Scrip-  
 ture and us to deduce, frame and propound unto us all deci-  
 sions and conclusions whatsoever that we are bound to be-  
 lieve on paine of damnation. Neither when they come to  
 point it out are they agreed who it is. For sometime, it is  
 the generall and uniform consent of ancient Fathers that is  
 the assured Touch-Stone to try all controversies betwixt us;  
 and this generall consent may consist of twelve fathers;  
 sometimes of fewer, (as in numbering of the Commenda-  
 ments and leaving out the Second, they cannot find the  
 one halfe to reckon them after that sort;) sometime the  
 practise of the Church; sometime the vote of Faith; some-  
 time the Councils interpretations; and sometime, all must  
 vanish, and that which the Head determineth is a known  
 truth, that which the Head condemneth is a known error.

o See the Jesu-  
 ites Epistle to  
 the King.

p Reply pag. 94

1 Hart colloq;  
 cum Rainolds,  
 pag. 44.

Now which of all these are infallible? For Consent of fa-  
 thers, Cajetan will tell us, that God hath not tyed the ex-  
 position of the Scriptures to the sence of the Fathers, and  
 therefore he resolves to follow a new sence agreeable to  
 the Text, [*Quamvis is corruptio Doctorum sacrorum sit ali-  
 quid*] though it be repugnant to the stream of the sacred Do-  
 ctors. In like manner Andradius.

1 Cajetan. In  
 Proem. com-  
 ment in Genes.

1 Andradius Defens. Triden. Fid. l. 2. pag. 261. Non ita esse debemus eorum ex-  
 plicationibus addicti, & alligati, quin sit integrum omnibus illis prætermis-  
 sis explicando valeamus, & sensum alium veteribus etiam dissi-  
 milem asserere atque novis explicationibus rectorem Ecclesiam & sanctorum Patrum fidem;  
 atq; pietatem illustrare.

man)

men) it is no good direction, in regard (as we have shewed before) it is very subject to variety, as in the point of *Children receiving of the Eucharist*, and in the point of *Amoyes* and the like, all which are full of uncertainty.

For their rule of faith, we see, that this may be in the Roman Church enlarged, extended; yea we have wits in the Church of Rome that can censure it making it in some considerations scandalous, hereticall, impious, deceitfull, blasphemous, erroneous, false, dangerous, absurd, ambiguous, contrary to the word of G O D, the common sense of the Fathers and of the universall Church.

For Councils interpretations, we shall have as much to doe for to finde out the sense of a Council, as of the Scripture it selfe. Besides; how many weake particulars may suspend a Council from her pretended infallible authority, as if not rightly called, rightly headed &c? So that there remains none but the Pope for whom Christ prayed; It is he that gives authority to a Council, not the Council to him. But if this Lord (that would be of our consciences) prove a Lord of Mis-rule, where then shall we finde this Rudge, that represents the Magistrate betwixt the Scripture and us? And surely, if the Spirit of G O D doth interpret the Scriptures, as he delivered them (holy men speaking in the Spirit gave them utterance) I have said sufficient before to declare, that your Popes are no such manner of men. And many of your owne exclude the Pope from

et juxta obviū illum sensum intellectū, quāsi divinitas aliquid passa, aut mortua fuerit, non solum hæretica est, sed etiam impia, & blasphema. Censur. ar. 3. Tota hæc propositio captiosa est, & fallax. See before lit. 7. See before lit. 7. Censura ar. 9. Absurda. See before lit. 7. Censura ar. 7. Propositio vera est, temeraria, falsa, & erronea, nec non verbo Dei, & communi Patrum totiusque Ecclesie sensui contraria. Wadding. Legat. Phil. 3. Sect. 2. orat. 9. Pro Petro & in fide Petri succedentibus, non pro Consilio oravit, & exoravit. Adversus hos, & adversus Ecclesiam in Petro, in illisque fundatam, non adversus Concilium, dixit, infernum non prevaliturum, cum & Concilia errasse viderimus quando a suo capite, a quo omnis sanctitas & veritatis influentia, recesserant vel dissentiant. Non tribuit Concilium infallibilitatem Pontifici, sed a Pontifice habet Concilium, ut sit ratum ac firmum.

this

<sup>1</sup> Bellarm. de  
Concil. auct. l. 2.  
c. 14. Concili-  
um esse supra

Pontificem as-  
serit cardinalis  
Cambracensis.  
Ioannes Gerson

Iacobus Almai-

mus, Nicolaus

Cusanus, Panor-

mitanus, Car-

dinalis Floren-

tinus, Abulen-

sis et alij. -- Alij

vero volunt Pa-

pam esse in Ec-

clesia id, quod

est Dux Vene-

tiarum in re-  
publ. Veneta.

<sup>2</sup> Advers. Hær.

l. 1. c. 4. Omnis

enim homo, er-

rare potest in

fide, etiam si

Papa sit. Nam

de Liberio &c.

<sup>1</sup> Vult. com. inf.

l. 1. tit. 2. §. 9. n.

1. In interpre-

tandi leges, est

penes eundem,

qui habet jus

faciendi leges.

this soveraigne power of interpreting the Scriptures, some  
reckoning up his Heresies as: *Alphonſus de Castro*.

Yet if the Iesuite will have another Iudge then the Spi-  
rit of GOD in his Word, let him be ruled by it; He shall be  
none of our ruler; we follow that rule which the Apostles  
have taught Acts, xv. xxv 141. It seemed good to the Holy  
Ghost and to us, &c.

Neither is this supreme Iudge without a tongue dumbe  
and mute (as they calumniate,) but speaks by the wri-  
tings of the Prophets and the Apostles, wherein every ne-  
cessary point of Faith is determined and made knowne.  
And who can be judge of these hid and secret matters, but  
he that knowes them and makes them knowne, even the  
Spirit of GOD? 1. Cor. II. x. xi. xiii. Who should in-  
terprete the law but the maker of it? Whose words are the  
Scriptures, but the words of the Spirit of GOD? Acts,  
xxv 141. xxv. 11. Pet. I. xxi.

Neither is it to be omitted, that the Scriptures speak  
as a Iudge, for what is attributed to GOD in regard of  
his supreme power and justice. Rom. xi. xxxii. [GOD  
hath concluded them all in unbelief, that he might have mer-  
cy upon all] is spoken of the Scriptures, Gal. iii. xxii.  
[The Scripture hath concluded all under sinne, that the pro-  
mise by faith of IESUS CHRIST might be given to  
them that believe.] Who is it that accuserth? who is it that  
condemneth but this Iudge? Io. v. xlv. The law, the word,  
is the Iudge absolute and infallible; a ministeriall duty on-  
ly is committed to the Pastors of the Church. Io. xii.  
xlv 141. Neither are Papists able to cast of this blessed  
Samuel from judging Israel and to erect up their owne  
Saul, but by blaspheming the word of truth, charging it  
with imperfection, obscuritie (and what not?) that may de-  
prive it of its power. So that there is nothing but the  
wrangling of Heretickes to plead for the Papall Headship  
and this is as vaine as the rest; for unlesse he may irresiste-  
ably enlighten not onely the understanding, but also the  
will,

will, he can never compound and silence Controversies; in regard his words (let them make them divine or otherwise) are as subject to misinterpretation, as the *Word of GOD*, and may with more facilitie be perverted.

But if we doe but observe, we may perceive how they casting off the absolute direction of Truth, are involved in error and blindness. For by making their Church the only teacher, & determiner of an article of faith, they tie themselves to receive no other light from the Scriptures, then *Lucifer* their Pope, (for he is their Church) will convey unto them. And howsoever they boast of the Fathers, of *Councils*, of the *Church*; yet when all comes to all, their Iudge of Controversies is onely their *Roman Bishop*, either *with* or *without* a *Council*, (it matters not.)

So likewise they are deluded with the spirit of error in giving the power they doe to this externall Iudge; for our Iesuite will have the Iudge to be the rule whereby to discover *Which is a point of faith, and which not*; the manner how, I have told you before; whatsoever he saith is faith, must needs be so, let it be *With a Council*, or *without*.

Si quando oriantur controversiæ de Fide, Ecclesia non potest in ijs definiendis à veritate aberrare. Hæc autem Ecclesiæ infallibilis auctoritas ad definiendum non est in singulis fidelibus, quippe qui sine controversiâ possunt errare singuli. Neque est etiam in omnibus omnino fidelibus. Frustra enim data illis esset cum fieri vix possit, in fidei causis, ut ab omnibus illis sigillatim sententia dicatur. Sed residet summa illa Ecclesiæ auctoritas in Christi Vicario summo Pontifice, sive unâ cum Episcoporum Concilio, sive absque Concilio res fidei definire velir. Bellarm. de Rom. Pont. l. 4. c. 3. Summus Pontifex cum totam Ecclesiam docet, in his quæ ad fidem pertinent, nullo casu errare potest. --- Constat generalia concilia sæpè errasse, quando caruerunt Summi Pontificis suffragio. --- Ex quo apparet totam firmitatem Conciliorum legitimorum esse à Pontifice: non partim à Pontifice, partim à Concilio. Stapleton. relect. princ. doctr. contr. 6. quæst. 3. in explicat. ar. 5. Potestas & infallibilitas Papalis est potestas & gratia personalis, personæ Petri & successorum ejus à Christo data; --- Majoritas discretionis & maturitas judicii, si de scientia rerum sacrarum intelligatur, non solum Concilium, sed & Theologorum collegium, imò unus aliquis Theologus Pontificem facile superabit. Si autem de judicio fidei, & determinatione sensus Scripturæ, quem credere oporteat intelligatur, non est Concilium supra Papam, sed unus Papa Petri successor, cui uni Christus indefectibilitatem fidei impetravit, super omnes est.



o Christophorus de Sacrosancto, Defensor. Decret. Trident. part. 1. c. 6.

Dico Ecclesiam auctoritatem parem esse auctoritati Scripturarum, & ratio est, quia unus & idem Deus, qui regebat Apostolos & Prophetas, ne errarent scribendo, dirigat Ecclesiam, ne labatur in interpretatione.

Albert. Pighius l. 1. c. 2. Hic. Eccles. c. 2. dicit, non solum non inferior, non solum parem, imo quodammodo superiorem, & notioiorem Ecclesiam auctoritatem auctoritatem Scripturarum.

Defensor. Ioannis Pistorij falso 415, Ecclesia Prophetica est.

Idem falso 224. Plusquam

Propheta.

Spiritum Sanctum Ecclesiam Vicarium dicit.

Idem pag. 345.

Others make the Popes authority *equall to the Scriptures*, so, to the *voice* of GOD. Neither will they have their Pope or Church onely *equall to the Scriptures*, but also *somewhat superiour* thereunto; for the Church is a *Prophet*, more then a *Prophet*; yea, greater then all the *Prophets*, having the *Spirit of GOD* for *their Vicar*.

Thus wee see what judge the Iesuite doth contest for, and how farre they labour to extend his power, to wit, that the *Pope* (who is not onely a *Prophet*, but more then a *Prophet*, yea greater then all the *Prophets* who hath the *Spirit of God* for his *Vicar*) either *with or without a Counsell*, hath onely power to determine matters of *Faith*, whereby we may know what to *believe*, and what not, with authority not onely *equall*, but *superiour to the scriptures*. Now what strength doth the Iesuite bring to confirme this Rule?

His first place is *Esay lxxiii. and the 17. Thou shalt judge every tongue that shall resist thee in thy judgments*.

Surely the Iesuite is like to their Divines in the *Council of Trent*, who being restrayned to the *Scriptures*, and forbidden schoole-disputes, brought all the places out of the *Prophets and Psalmes*, where they found the words *Confessor and is verball Confessio*, to proove *Auricular Confession*, and they were accounted best learned who brought most of them\*: For here is nothing whereby to make the Pope the infallible Iudge of Controversies, unlesse he will conclude, that wheresoever *Iudge or Judgment* is expresse, it is meant of him.

The second is out of *Mat. xi. and the 18. Hell gates shall not prevaile against her*.

We confesse that all the powers of *Hell* shall never prevaile against the Church; but we say this Church is nei-

Idem circ. fals. 286. Major omnibus Prophetis.

Idem (falso 416.)

Spiritum Sanctum Ecclesiam Vicarium dicit.

Replay pag. 99.

Hist. Concil. Trident.

Replay ibid.

ther

ther the Pope naked, nor *Roman* as hath in many places beene shewed: Yet I would gladly know to what purpose this text is here produced.

The third place is *Mat. xviii. and the 17. Hee that will not heare the Church, let him be to thee as a Heathen, and a Publican y.* 7 Reply ibid.

If an infallible judge bee heere pointed out, then all these absurdities will follow. First, that every particular Church should bee infallible, and the Iudge of Controversies; for, *Dic Ecclesia* hath relation to particular Churches, not to the Catholicke. Secondly, a particular Church should not be subject to error in criminal causes, if this place pointed out an infallible judgment: when as this infallibility is denyed not only your own *Councils*, but your *Popes* also. <sup>34</sup> If the Churches judgment must be infallible, because *CHRIST* requireth us to heare the Church: How can the Pastors of the Church be excluded from this priviledge, when the people are enjoyned by the *Apostles* to obey and follow them, *Heb. xii. 17.*

His fourth place is, *Ephes. iiii. 11. and 14. God hath placed in the Church Apostles, Prophets, Pastors and Doctors &c. To the end that we be no more little children, wavering with every Winde of doctrine.* 8 Reply ibid.

I shall shew hereafter that this text maketh against his Iudge, his Monarch; for the present he may take this with him. First, that we acknowledge as long as the Church had *Apostles & Prophets*, their testimonies were divine and could infallibly direct. Secondly, although the Pastors now are meanes ordained by God, to the end that we be no more little children wavering with every winde of doctrine: yet it doth not follow, that they are infallible Iudges, seeing the argument may as well hold of each as of all who are ordained to the same end, which I thinke the Iesuite will not acknowledge.

His last is *1. Tim. 2. The Church is the Pillar and foundation of truth.*

What? therefore the Pope the infallible Iudge! This followes not: For he is the rock (if we beleive Popish interpreters) upon which the Church is built: How then can he be the Church infallibly to direct? The foundation surely differs from the rooffe; the Church that is builded, from the rocke that she is builded upon. Secondly, the Iesuite may know that we envy not the priviledges which GOD hath given his Church, nay he were no member of her, that should not reverence her with obedience; and therefore we acknowledge her, the pillar and ground of Truth (if containing the Apostles) absolutely, perfectly; if without the Apostles, we deny not her Counsels, but with all obedience embrace them, if she commaund (as she is limited in matters of faith) by the Scriptures. But we see this place is more for the Church of Ephesus, concerning which the Apostle speaks literally, then Rome; and yet experience hath perswaded us, that there is no infallibility there. Further then this, some of your own dare

<sup>b</sup> Panorm. in c. Decret. De senten. Excom. cap. 28. Iudicium Dei veritati, quæ nec fallit, nec fallitur semper innititur, iudicium autem Ecclesiæ aliquando sequitur opinionem quæ sæpè fallit & fallitur. Dried. de dog. Eccles. l. 2. p. 56. Generale Concilium Patrum, Cardinalium, Episcoporum, Doctorum in Scripturis prophetis intelligendis non est tantæ authoritatis quantæ fuerit olim Apostolorum collegium. Reply p. 99. Reply ibid.

not goe, but make a difference betwixt the judgment of GOD, and the judgment of the Church, the one (they say) is infallible, but the other may sometime deceive <sup>b</sup>.

For *Ruffinus* his testimony, that *S. Basil*, and *S. Gregory Nazianzen* did take the interpretation of the Scripture, not according to their owne proper understanding, but according to the tradition of the Fathers <sup>c</sup>. The Iesuite pointeth not out the place; if he did, I thinke little would appeare for his purpose, in regard he is to prove the authority of a Iudge, not the discretion of a Doctor. And who doubts, but any wise interpreter will use all meanes that may informe him to performe his worke? But let *Ruffine* passe, *Augustine* maketh an out-cry.

And doth not *S. Augustine* cry out (saith the Iesuite) that Truth veposeth in the belly of the Church &c. <sup>d</sup>

And who saith otherwise? He that should thinke, that

Truth

Truth is removed out of the Church, thinks amisse. But to conclude from hence, the Church, the *Roman Church*, the *Roman Pope* to be the Iudge or Rule of faith, is inconsequent. Neither doth that place of *Augustine*, cited by the Iesuite in the *Xth Session*, [*Evangelio non crederem, nisi me Catholica Ecclesia commoveret auctoritas*] containe any thing to enforce this; for many things may move us to beleave, that are not the Rule of Faith. Miracles did this worke in many, but this (I hope) is far from your Rule. What is urged from *Vincentium Lirinensis*, hath been fully answered. His note from the *Geneva Bible* proves nothing: If he finde this Iudge at *Geneva*, he speedes well: In these words I feare he cannot be espied.

And now having little or nothing, he beginnes his Peroration. Behold here, gentle Reader, how although the articles of our Faith be grounded some way or other in the Scripture, yet the Rule to finde out which is a point of faith, and which not, must be taken from the Church c.

Re ply p. 100.

Observe here what we gaine from the Iesuite, and then we will attend his arguments: First, he that in the page before told us, that there be many confessed points of Faith, which are not in any sort expressed, or as much as once touched by the Scriptures: in this place would perswade the gentle Reader, that the articles of their Faith are some way or other grounded in the Scripture.

Re ply pag. 96

Secondly, he makes the ground of Faith to be the Scripture, yet the Rule to finde out which is a point of Faith, and which not, must be taken from the Church, so that although hee make their Pope their Cater-Pillar, yet Scripture is acknowledged the ground of Faith. But to make this discourse an over-sight, I would know how the Rule can measure without the ground, or how Faith can remaine grounded in Scripture, when their rule measures without it?

Now the Iesuite would make this knowne by the praise of the Primitive Church: but before he begins, he pre-



pare his Reader. Some points there are in which controversie arising, neither the affirmative, nor yet the negative part is by the Church declared to be true, nor commanded to be so beleived, or professed by her followers; in which (saith S. Augustine) that Faith whereby we are Christians remaining safe, either we doe not know which part is true, and so suspend our definitive sentence: or else by humane and weake suspition, we doe guesse otherwise then the truth is, and consequently are deceived g.

• Reply p. 100

Wee know that Augustine in this place speaketh not of any matter of Faith, that is or can be by declaration of the Church, but telleth us, that our beleife whereby wee are Christians remaining sure and settled, our ignorance & error in other things, which are far from being of faith, will not be so dangerous.

And other sort of points there is (saith the Iesuite) wherein when controversie doth arise, one part is already found declared for true, and commanded of necessity to be so beleived by all, and in these, if a man be advertised of the Churches declaration, and notwithstanding will obstinately maintaine the contrary, then is he said to hold against a point of Catholick Faith, and therefore accounted to be an hereticke. Let us suppose (saith S. Augustine) that some man doth hold of CHRIST that error which Photinus held, which he thinketh to be the true Catholicke Faith; I doe not yet account him for an Hereticke, except when the doctrine of the Church is layde open unto him, he yet maketh choise to continue in that error which before he held b.

• Reply ibid.

Was ever any man so mad, to thinke, that the Church could not point out an article of Faith? This may be done by private Churches, private Doctors: but shew us if you can, that Augustine made a point of Faith from the naked ground of the Churches declaration, with Scriptures, or without, onely, and for no other reason, then because it is declared. Augustine affordeth nothing here for this purpose; he sheweth his charity, that if some man by weaknes and

and infirmities, hold an hereticall opinion, if it be not obstinately and pertinaciously, he doth not accompt him an Heretick, but I aske you (although ~~you~~ <sup>you</sup> censure with mercie the errant) whether you are perswaded, that he would doe so of the *Heretic*? The point is, whether *S. Augustine* would have accounted *Photinus* his opinion *denying CHRIST to be GOD*, an indifferent point of Religion, (as the Iesuite would perswade us) before it was defined by the Church? No, the words of *Augustine* plainly declare, that the doctrine of the Church taught from the Scriptures, not defined by a Councell, is sufficient to detect Heresie, though he would have the obstinacie of the party appeare against the truth before he condemnes him for an Hereticke.

*But this will appeare* (saith the Iesuite) *yet more manifest, by the manner wherewith S. Augustine excused S. Cyprian &c. for that his errour was not against any point as yet declared by the Church.*

<sup>i</sup> Reply *ibid.*  
& pag. 101.

Surely *S. Augustine* doth not contest for that the Iesuite dreameth. He excuseth *Cyprian*, & why? Because the *Roman Church* had not condemned this opinion. This is false, for this opinion was condemned, & *Cyprian* excommunicated by the strength of *Rome* (as is before shewed & confessed by your own\*) & yet he adhered therunto. But that which

\* See before  
Sect. 10.

*Augustine* saith here, may be interpreted by his words urged immediately before, that though *Cyprian* held this opinion, yet was it not with obstinacie, as the *Donatists* maintained theirs, but that he would have forsaken that errour, if the falshood thereof had beene demonstrated unto him, not by a Generall Councell onely (as it was at *Nice*) but (as the Iesuite urgeth his words) if *any man* had shewed the contrary unto him. Now the Pope with his Councell did decree against it, but this *Augustine* did not conceive (as the Iesuite would collect) to be a demonstration sufficient to convict *S. Cyprian*; so that the Iesuit doth but trifle in urging this testimony.

Now (saith the Iesuite) although this point is made plaine enough by this holy Fathers authority &c.

Reply p. 101.

What hath the Iesuite no more but one Fathers authority and (as you perceive) a poore one for his infallible Iudge? Yes, That I may leave it past all doubt (saith hee) or replication, wee will give a glance to see how the practise of this Doctrine was performed: and to this purpose hee telleth us, that wee shall finde how 68. Bishops writing from Carthage to Pope Innocentius, after having related unto his Holines, what they had concluded themselves in the matter, they say, that they thought it convenient, to intimate the same unto his Chariitie, to the end, that unto the decrees of our mediocrity (say they) be annexed the authority of the See Apostolicke, for the preservation of the health, and good estate of many, and also for the correction of the perversitie of some others. And that the second Counsell held at Milevitum, sent an epistle to Pope Innocentius about the same matter beginning with these words. Seeing our Lord God by the gift of his especiall grace, hath placed you in the See Apostolicke &c: we beseech you to use your pastorall diligence in remedying the great dangers, wherewith the weaker members of Christ are invironed.

Reply p. 101.

101.

Now here is nothing that may conclude the Roman Bishop to be this infallible rule, it being manifest that other Bishops were sought unto and consulted as well as himselfe, nay after hee had declared his judgement: For in the point of Easter after the Bishops of Egypt had declared their mindes, and the Church of Alexandria (with the Bishop of the Roman Church) had defined the matter, yet, They doe as yet expect my sentence, what I thinke fit to write concerning Easter day, saith Saint Ambrose n. But wee are not ignorant that the consent of the Patriarchall Sees was a great helpe to the advancement of Truth and repelling of error, and therefore those Bishops were sought unto to adde their assistance for suppression of innovations or arising Heresies.

Yet

Ambros. ep. 33. Meam adhuc expectant sententiam, quid existimem scribere de die Pascha.

Yet was not Rome sought unto in point of infallibilitie any otherwise then *Alexandria*: For wee finde *Iovinian* seeking to *Athanasius*, that from his hand-writing hee might receive an exact exemplar or declaration of the Faith<sup>a</sup>.

But what Iudgment would the Iesuite have their *Innocent* to have had? A Iudgment of assent? This, what Bishops had not? *Eusebius of Nicomedia* and *Theognis of Nice* (Heretickes) exercised it<sup>o</sup>: Yea *Liberius* a Pope desires the *Emperour*, that the *Nicene Councell* might in the same manner of all Bishops bee confirmed<sup>p</sup>; which I am perswaded hee would not have done, if he had conceived that subscriptive Confirmation had made a Iudge of Faith.

It may be he will have the Bishop of Romes subscription to make an Edict! Why, if this were graunted, it were too weake to conclude him the rule of Faith; for Emperors did the like with a power not usurped but solicited and that by Councils and Popes too. The first Councell of *Constantinople* petitioned *Theodosius* to ratifie the Decrees of that Councell, that as by his Letters he called the Councell, so by Seale he should fortifie their Decrees<sup>q</sup>. And *Enagrius* reports your Pope *Felix* to doe the like, sending his *Nuncios* to the *Emperour* by his authoritie to confirme the *Chalcedon Councell*<sup>r</sup>; and many places to the like purpose may be urged.

But if the Church be the rule of Faith, how many absurdities will follow whereupon? As first, that there must bee a Church before (and so withour) Faith; because faith in the Iesuits Iudgment cannot be before it is defined. ubique Episcoporum confirmaretur. <sup>a</sup> Epistola Synodalis ad Theodosium Imperatorem. Rogamus igitur tuam clementiam, ut per literas tuas pietatis ratum esse jubeas, confirmetque Concilij decretum, et sicuti literis, quibus nos convocasti Ecclesiam honore prosecutus es; ita etiam summam eorum quae decreta sunt conclusionem sententiae utque sigillo tuo corroboret. <sup>o</sup> *Enagrius* histor. Eccles. l. 3. c. 18 Mittantur a Felice ad Zedonem Vitalius & Misinus Episcopi, ut ejus autoritate Concilium Chalcedonense confirmaretur.

<sup>p</sup> Theodoret. histor. Eccles. l. 4. c. 2.

<sup>q</sup> Sozom. hist. Eccles. l. 2. c. 15.

Illa quae vestro judicio decreta sunt, non contradicendo impugnare, sed consentientibus animis confirmare decrevimus, et hoc libello consensum illum roboramus.

<sup>r</sup> Sozom. hist. Eccles. l. 4. c. 10. *Liberius* postulavit ab Imperatore, ut fides in Concilio Niceno tradita subscriptionibus omnium

Secondly,



'Ibi animad-  
versa fraudulē-  
tia allegarunt  
Episcopi ex  
Scriptura re-  
splendentiam  
fontem, flumen  
charactera ad  
substantiam, &  
hoc, In lumine  
tuo videbimus  
lumen, Et hoc,  
Ego & Pater  
unum sumus: &  
lululentius de-  
inceps ac com-  
pendiosius con-  
scribere, EIVS-  
DEM CVM  
PATRE ESSE  
FILIVM ES-  
SENTIÆ.

August. in Io-  
an. tract. 49.

Cum multa fe-  
cisset Dominus  
Iesus non om-  
nia scripta sunt  
sicut idem ipse  
sanctus Evan-  
gelista testatur  
multa Domi-  
num Christum  
& dixisse & fe-  
cisse quæ Scri-

pta non sunt, electa sunt autem quæ scriberentur, quæ saluti credentium sufficere vide-  
bantur. Serm. 18. ad fratres in Eremo inter opera August. Legite sacram Scripturam

in qua quid tenendum, & quid fugiendum sit, plene inveniatis. See before pag. 199.

See before pag. 319. \* August. con. Maximin. l. 3. c. 14. Neque ego Nicenum, nec tu  
debes Ariminense tauquam præjudicaturus proferre Concilium, Nec ego huius autoritate  
nec illius detinere. Scripturarum autoritatibus, non quorumcumq; proprijs, sed utrius-  
que communibus testibus res cum re, causa cum causa, ratio cum ratione deceret.

Reply pag. 100.

Secondly, the Church must be the Rule of it selfe, unlesse they will put forth that Article [*The holy Catholiske Church*] out of the Creed. Thirdly the Church must rule the foundation upon which it is builded. Ephes. 2. Revel. 21. Fourthly, it is not denyed by the Iesuite, that this rule is ruled someway by *Scripture*, and therefore it hath not its rectitude in it selfe. So that we see the Church of God hath her ministry; the word of God the controule. The Councell of *Nice* did her duty, but *Theodoret* telleth us how, l. 1. c. 8 f.

And that all may perceive with how much fraud and falsehood these places of *Augustine* are forced, we may consider that the Scriptures are *sufficient* 1, not onely to teach faith, but also to condemne heresies\* in that fathers judgment: and that *Generall Councils themselves may be amended* 4. Further he would never have moved to have past by the Councils of *Nice* and *Ariminum* 2, if the Church had onely ruled the Faith. So that the Iesuite hath concluded upon halting principles: For never was the Pope acknowledged alwayes or at any time the *onely Pastor* of the Church; neither the *Roman Church* the rule to find out heresies or to declare truthe: neither did the auncient Bishops dreame of submitting to the *Roman Church* as the *onely way to prevent errors*: neither did they thinke *Arius* his blasphemy onely cursed after the determination at *Nice*: neither did *Augustine* ever breath forth as the Iesuite would father upon him 7, (though with caution) that an opinion which formerly was not held for a point of Faith, may by the declaration of the Church be received

and

and held for such: Neither lastly did the Catholick Church expressly declare the Iesuites points for *Cheise articles of Faith*. 9

True it is, that a point of the Catholicke Faith may not be so fully preached, or so openly professed, or so publickely declared at one time as at another; but that the same article might be no cheise point of faith at one time in the Christian Church, and at another time by the Churches declaration be fundamentall, is grosse and ridiculous. For either the Churches declaration doth make that, which was not, to be of the substance of Faith, giving it authoritie and credit, making it of necessary beleife and so fundamentall; which is too grosse to bee defended at Mid-day: or else it doth declare to others what was formerly the foundation out of the Scriptures against some new arising Heresie: And what doth the point gaine from the Church? whether authoritie or light? Authoritie they feare to say: Light they cannot asseirme; for by the producing of it the darkenes is detected, the Heresie is condemned. Truth it receives not, for it was there before. Nay how could an Heresie against the foundation be observed, if the Truth were not before knowne? The declaration doth not make it Faith, but sheweth that the faithfull doe adhere unto it as revealed by God: for if the truth were not there the declaration of it were an Heresie or error at least.

Neither doth hee produce any thing afterwards to make the Church the rule of faith: Whereas, he tels us that S. Augustine Writing to S. Hierome requesteth him that setting downe the Catalogue of Heretickes he would joyntly expresse in what points they had beene condemned by Catholicke authoritie: and againe in his Preface to the above mentioned Catalogue of Heresies; hee mentioneth himselfe, what the Church holdeth against such Heresies, without making any mention of the authority of Scripture.

I thinke the Iesuite would have a Church embracing heresie? What doth the Churches adherence to truth make her

<sup>a</sup> Reply p. 101

her the Iudge or rule of it? and because Catholike authority condemneth Heresie, must therefore the contrary truth have its life from the declaration thereof? Faith must then follow the Church, not leade it. The Iesuit may conceive, that this Father meanes not by the Churches authority, a power inherent in their *Roman Apollo*, excluding all other assistance, but a lawfull determination according to the *Scriptures* by the Bishops & Preists of the Catholick Church. For otherwise he must acknowledge in the Church such a domination, as was amongst the *Gentiles*, Luke 22. But sure it is, that *S. Augustine* dreamed no more of your Iudge, then the blessed Apostle *S. Paul*, who in the enumeration of the divers degrees of the ministry [Ephes. 1. 11. v. 11.] left him out. Besides, the Iesuite by Apostolicall directions in matters that concerne faith, may see a Rule, not a Iudge pointed out, as having authority to guide us. Phil. 3. 16. Gal. 6. 16. by which rule as the Church receiveth strength, so limitation.

*Finally (saith the Iesuite) observe how all the points layde down by me in my demand, being declared by the Catholike Church for articles of faith, are of necessity to be beleived, and held for such, & the contrary for damnable Heresie.* What the Iesuite doth say for the expresse declaration of all his points of Faith, will be examined in their severall places; here an induction he brings us, & a conclusion, whereby he would prove, that *the onely Rule to know a point of faith from an indifferent opinion in Religion, is the declared & determined judgment of the Church; by which all the points laid down in his demand being propounded unto them for such, must of necessity be accounted cheife articles of Catholick beleife.* But from whence the Iesuite draweth this conclusion, I cannot see: for if the Church command by the expresse Scripture and sense agreed on in all ages; the Church then doth Iudge at least with undependant authority, but direct, calling for obedience to a former judgment: if it decree in points doubtfull, the Churches declaration can bind us

to peace and externall obedience, but here no infallible judge is allowed to make matters that were doubtfull to be off faith, or to create from uncertainties a new Creed.

That the Church by her particular ministers and body representative hath applied the Scriptures to severall heresies & thereby detected & condemned them, we deny not: but will this make every point decreed by a Councell wilfully & from their owne ends without direction or limitation to be a cheefe article of Faith? Your *Quartadesimani* were convinced of heresie by the Scripture as *Alphonsus de Castro* telleth us, but where by the naked declaratio of Pope *Victor* without this rule? Neither did he excommunicate all the *Bishops of Asia* in this cause, if *Alphonsus* speake truth, but they escaped it by *Irenaeus* his chydng of your Pope. Here you see that these hereticks of the East after the Pope had condemned them, had one Catholic Bishop pleading for them. In like manner the *Novatianse*, might be condemned, as the *Arians*, *Macedonians*, *Nestorians*, *Eutich*, *Pelagians*, & the *Monothelites*: but was this done by the

<sup>c</sup> Alphons. de Castro advers. Hæret. l. 12 de Pascha. Istorum ergo sententia inde convincitur hæreseos, quod supra in titulo de lege ostendimus esse hæresim asserere caeremonias & judicia legis veteris obligare tempore legis evangelicæ --- Nam Paulus reprehendens Galatas eo, quod caeremonias legis observandas putarent, inter alia dicit, Dies observatis, & menses, & tempora, & annos.

<sup>d</sup> Idem. ibid. Fe-  
cisset nisi illum Irenæus ob hoc redarguisset. <sup>e</sup> Alphons. de Castro advers. Hæret. l. 12 de  
pœn. hæret. 3. Cum non sit alia res pluries & apertius in sacris codicibus prodita, quam mi-  
sericordia quam Deus erga peccatores maxime pœnitentes exerceat, illis peccatorum su-  
orum indulgentiam tribuens. <sup>f</sup> Socrates Hist. Eccles. l. 1. c. 7. Evangelici enim & Apo-  
stolici libri, nec non antiquorum Prophetarum oracula planè instruunt nos, inquit (Con-  
stantinus Imperator in Nicæa Synodo) sensu numinis. Proinde hostili pestilenti discordiâ su-  
mamus ex dictis divini Spiritus explicationes quæstionum. Hæc & his similia memorabat  
ille velut amans patrum nominis filius, sacerdotibus tanquam patribus, cupiens confiteri  
Apostolicorum dogmatum unitatem. Quibus & assensus maximæ conventus partis ac-  
cessit. <sup>g</sup> Theodoret. Hist. Eccles. l. 5 c. 9. Jam enim semel formam protulimus, ut qui se  
Christianum profiteatur, serveet ea quæ ab Apostolis tradita sunt, quum dicat Sanctus  
Paulus: Si quis vobis annuntiat aliud quam accepistis, anathema esto. <sup>h</sup> Epistola Cyrilli  
& Synodi ad Nestorium. tom. 1. Act. Concil. Ephes. Oecum. c. 14. Hæc tenere, hæc sa-  
pere, cum à sanctis Apostolis & Evangelistis, tum ab universa quoque sacra & divina  
Scriptura, tum ex veraci denique sanctorum patrum confessione edocti sumus. <sup>i</sup> Eua-  
ngelium Hist. Eccles. l. 2. c. 4. Dominum nostrum Iesum Christum confitemur &c. si-  
cut antiquitus Prophetae de eo, & post ille ipse Christus nos docuit, & idem ipsum nobis  
Patrum Symbolum tradidit. <sup>k</sup> Concil. Milevit. c. 2. <sup>l</sup> Concil. Constant. Uni-  
versale VI. Act. 1. & 2. Propositus in medio sanctis & intemeratis Evan-  
gelij,

judgment



judgement of the Church onely and absolutely? surely no, but by the Scriptures.

And it is more then cleare that the reason why you distrust the *Scriptures*, is as *Clemens Alexandrinus* observeth because you hold not the *rule of faith* m.

But the Iesuite that will have the Church to have this absolute judgment, that what is decreed must be a point of faith hath in his Catalogue left out the fifth *Generall Council*, where he might have found the Pope confirming [*TRIA CAPITVLA*,] the *three Chapters* n which are fraught with Heresie, and the *Council* detesting him, and accusing his act o; yet never was this Council reputed Hereticall, but with reverence received in all Succession o.

\* Clemens Alexandr. Stro. mar. l. 7. Necess est enim labi in maximis, eos qui res maximas aggreduuntur, nisi regulam veritatis ab ipsa veritate acceptam tenuerint. Qui autem sunt ejusmodi, ut qui à recta via exciderint merito etiam falluntur in plurimis singularibus, propterea quod non habeant verorum & falsorum judicium plane exercitum in ijs quæ oportet eligere.

And let the Pope their Church declare what he pleased and let what he declares be faith, yet no man is bound in Conscience to it, unlesse that which he declares be agreeable to the law of God, the sacred Scriptures, for *seeing the sentence hath not strength further then it is declarative of the law, when he is not an interpreter of the right law, his sentence is voyde in conscience* p, and therefore your Judge of Controversies was in the sixth *Generall Council* and others also adjudged (for declaring *Monotholisme* contrary to the Scriptures) an *Hereticke* \*.

For those other that follow in your Catalogue, most of them were condemned for the Truth, and therefore the Popes sentence was no sentence, when he declared his owne bloody disposition and not the Truth from the law of God against them. And as at all times, so especiallie ought we in the height of Antichristian tyranny to fly to the Scriptures; The reason you may finde in the author of the imperfect worke upon *Matthew* amongst the workes

Baron. an. 553. nu. 218. \* Ibid. nu. 219. \* Ibid. nu. 229. & An. 869 nu. 52. p. Sotus l. 7. de Inst. & Iure. Quia cum sententia nullum habeat robur, nisi quia est juris declarativa ubi non est recti juris interpretis nulla est in Conscientia. \* See before pag. 107.

of Chrysostome. Then When you shall see the abomination of desolation standing in the holy place. That is, when you shall see wicked Heresie, which is the host of Antichrist, standing in the holy places of the Church, in that time those which are in Iudæa shall fly unto the mountaines: that is, those that are in Christianity, shall betake themselves to the Scriptures. And wherefore doth Christ command all Christians at that time to betake themselves to the Scriptures? Because at that time, when heresie shall have prevailed over those Churches, there can be no tryall of true Christianity, nor other refuge of Christians willing to know the verity of faith, but the divine Scriptures. For before it was sundry wayes apparant, which was the Church of Christ, and which Gentilisme: but now it is no way made knowne to those who desire to understand which is the true Church of Christ, save onely by the Scriptures. And why therefore would know which is the true Church of Christ, whence shall he know it, but onely by the Scriptures? For the Lord knowing that there would bee so great a confusion of things in the last dayes: did therefore command, that Christians, who are in Christianitie, willing to be confirmed in the true Faith should fly unto nothing, but the Scriptures. Otherwise if they shall have respect unto other things, they shall be scandalized and perishe, not understanding which is the true Church.

So that the Iesuite hath made a long transcription to little purpose, it being plaine that Scriptures, (as I have shewed both here and elsewhere) were ever the resolvers

rect esse veræ Christianitatis, neq; refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi Scripturæ divinæ. Autem enim multis modis ostendebatur, quæ esset Ecclesia Christi, et quæ gentilitas: nunc autem nullo modo cognoscitur, volentibus cognoscere quæ sit vera Ecclesia Christi, nisi tantummodo per Scripturas? Ibid. Qui ergo vult cognoscere, quæ sit vera Ecclesia Christi, unde cognoscat, nisi tantummodo per Scripturas? Sciens ergo Dominus tantam confusionem rerum in novissimis diebus esse futura; ideo mandat, ut Christiani qui sunt in Christianitate, volentes firmitatem accipere fidei veræ, ad nullam rem fugiant, nisi ad Scripturas. Aliqui si ad alia respexerint, scandalizabuntur, et peribunt non intelligentes quæ sit vera Ecclesia.

of all doubts and controversies.

Yet before this Section passe, I pray the Iesuite, that tearmes all these his points cheife Articles of Catholicke beleife, to tell us what articles of their Faith ought not to be called Cheife? Whereby I thinke we shall find that all are not cheife articles of faith which are declared by their Church; or that something is of Faith with them that the Church never declared.

\* pag. 199.

Alphonf. de  
castro advers.  
Hær. tit. de le-  
ge. hær. i. B.  
Hieronymus in  
libro illustrium  
virozum dicit  
beatum Iohan-  
nem rogatum  
ab Asiæ Epif-  
copis scripsisse  
Evangelium  
contra Ebionis  
dogma.

For his Coleworts that conclude this Section, they have beene answered before \*: and the most learned Primate doth not thinke that Heresie can escape the judgement of God, where men hold their peace. Their owne thinke it inconvenient to stay for the determination of a Councell to make the denying of the immaculate conception an Heresie: May not the breath of Gods mouth doe as much as the Popes? Heresie is condemned when it is revealed; & what light shineth clearer then the lampe of divine truth? If it shall destroy the whole glory and kingdome of *Antichrist*: shall we thinke that the traine of his iniquity, (these points,) will escape as fugitives. *Ebion* and *Cerinthus*, were condemned by the Scripture, to wit, the Gospell according to *S. Iohn*; without a declarative sentence of the Church: and so is Popery, though the execution be suspended till the appointed time.

## SECT: XIII.



He Iesuite telleth us, that he must for a conclusion enquire, How vainely our Answerer chargeth us with Novelty <sup>a</sup>, and in his inquisition he proceedeth in this manner, Notwithstanding that our Answerer sometimes affirmeth our opinions to be farre spread Heresies, and of so long continuance, that the defenders of them are bold to make universallitie and duration the speciall markes of their Church: yet forgetting himselfe in other places, hee is not ashamed to tearme them, prophane novelties, and hereticall novelties <sup>b</sup>.

I have made it good before, that Heresie is more ancient then the Papacy, and that duration doth not exclude their opinions from being prophane and hereticall novelties <sup>c</sup>, in <sup>d</sup> Before p. 193. which place, as also hereafter, the Inquisitor may receive satisfaction. But hee telleth us, that the most learned Answerer consequently will have us to beleive, that his Religion is of more antiquity <sup>d</sup>.

Now as the Iesuite distasted the terme of Novelty, deservedly cast at himselfe and his, so he is impatient, that antiquity might any way belong to us, and therefore in a disgracefull manner saith, that the most learned Answerer endeavoureth to make good the antiquity of his profession, first by jumping at once over a Thousand sixe hundred yeares, and squaring his faith by that of the Apostles <sup>e</sup>.

But this is not vanity (if it were done) unlesse the Iesuite will condemne himselfe as vaine also. For in severall particulars he is forced to jumpe to the Apostolical times himselfe, as hath beene before observed <sup>f</sup>. Neither dare he adhere to his touchstone [the fathers] but where his holy Father hath approved him <sup>g</sup>. And for GODS Pen, although he doth distast it, yet he is willing to pretend from thence some safety, though imaginarily, when otherwise hee can finde no protection at all <sup>h</sup>.

Cc

But

<sup>a</sup> Reply p. 106.  
<sup>b</sup> Reply ibid.  
<sup>c</sup> Before p. 193.  
<sup>d</sup> Reply p. 106.  
<sup>e</sup> Reply ibid.  
<sup>f</sup> Pag. 36. 37  
<sup>g</sup> Reply p. 98.  
<sup>h</sup> See the direction at the letter.



But let the *Iesuite* know, that he leapes short that reacheth not the *Scriptures*. And to bee taught by any other, without *CHRIST* and his Apostles, in divine mysteries, is to be deceived. Give *GOD* and his Word the first place, the *Fathers* will never bee denied to be great helpees to truth and devotion, and this is all that the most learned Answerer doth desire.

*Secondly* (saith the *Iesuite*) *by adventuring (though faintly) to justifie it by that which the holy Fathers in middle ages did professe i.*  
 \* Reply p. 106.

Here the *Iesuite* detects himselfe, that what he hath uttered before is untrue; for there he chargeth the Answerer with jumping at once over a *Thousand sixe hundred yeares*, and yet in this place he acknowledgeth him to justifie our profession *by that which the holy Fathers in middle ages did professe*. Here we may see the reason why *Mr. Malone* pleads the *Fathers* for his touchstone, and accuseth us for rejecting them; not because he accompts them the *Ryle*, or is confident in their tryall, but because the people (whom they daily deceive) are not so well able to make use of them, whereby to convict their errours. These are they that cry, *the Fathers, the Fathers*, and yet despise them. Wee keepe them under the command of their MASTER, yet deny them not their just reverence, their deserved honour.

*We have seene* (saith the *Iesuite*) *how he hath failed in the first, producing no more for himselfe then all Heretickes have ever done.*  
 \* Reply p. 106.

If the most learned Answerer had onely pretended *Scripture* without the truth or true sense of it, he had done no more then the *Devill*, *Papists*, and other *Heretickes* have done: but how will the *Iesuite* prove this to have beene practised by his learned Answerer? The *Scriptures* he desires not (as *Papists* and *heretickes* have abused them) but in their true sense. This light because you cannot endure, must you therefore be a conquerour? Poore fugitive! How doth

doth he dreame, when he flies from that power that prosequutes and would condemne him? For the sword of the Spirit would not onely as the sword of the Angell make the Asse bruiſe the legge \*, but even breake the heart of the false Prophet, if his eyes did behold the brightneſſe of it. \* Rom 22. 37.

And as vainely doth he charge the molt learned Answerer with *fear and shamefull tergiverſation from the Fathers testimonies* <sup>1</sup>, when as whatſoever he hath ſaid concerning them is the ſame that ſome Papiſts, nay the Ieſuite himſelfe (notwithſtanding hee calls them the touchſtone) hath affirmed. Was it not Mr. Malone that rejected the Fathers generally conſenting, and defended them that did likewise <sup>2</sup>? Who declared it lawfull for every one in points that the Pope hath not made faith to preſſe & urge the Fathers, or reject them as they pleaſe <sup>3</sup>? Doth not a troop of their owne exclude them from that authority in the Church which the Ieſuite would ſeeme to give them, neither affording the the honor of a rule, or touchſtone either? <sup>4</sup>

The Ieſuite further telleth us, that the Answerer in demonſtration of his forwardnes taketh upon him to give the fiſt onſet himſelfe: But it is eaſie to eſpy (ſaith he) how this pretended hardines is nothing elſe but a meere cover and cloake to hyde the weaknes of his cauſe, and to bouliſter out his booke with a ſhow of antiquitie, more then with a ſubſtance of verity, being ſuſtained by wayes in words, and refined periods, yet ſtill failing in ſound reaſon and judgment p.

What the Ieſuite hath eſpied, I preſume he hath not kept ſecret, & therefore whether this conceit be not one of his ſelfe flatteries will be eſpied in the proper place, where he hath declared what hee hath beene able to performe. But though we ſhould grant him (ſaith the Ieſuite) whatſoever he alledge out of the Fathers, and that wee ſhould conſeſſe their ſayings to make altogether for him, hath not his owne mouth pronounced, that all this will not be any way ſufficient, forasmuch as no authority but that of the Scripture can ſuffice? And ſhe had reaſon to cry out with S. Auguſtine and ſay, let humane

humane writings bee removed, let Gods voyce found, with what sense now may he be thought to have staisted such a deale of Paper with humane authorities? It wilbe answered, that it is done onely to shew the confidence hee hath in his cause, and that the Fathers, howsoever hee esteemeth them little, make wholly for him, and against us 9.

Reply p. 107.

To this wee answere, that if his caute did not gaine by it, yet the *Catholicke Church* is no looser, when the grand deceivers of the *Romane Faction* are detected, and their pretences of antiquity made knowne for delusions. Secondly, is the cause of Religion no way assisted by the writings of the auncient *Fathers*, unless wee acknowledge them with the Iesuite, the assured touchstone? Navigators (as are all that faile in the Shippe of the Church) have much comfort and direction by the other Starres, although the *North* alone infallibly direct their course, and assists them to the haven.

Thirdly, if the most learned Answerer said no more then *S. Augustine*, Let humane writings be removed, let Gods voyce found. I would know of the Iesuite, why hee might not urge antiquity as well as that Father did, and to as good effect?

But how vaine he is herein, his owne Masters and Grandfirs doe sufficiently declare (saith the Iesuite) whilst they themselves confesse, that the holy Fathers doe altogether stand for us, and therefore with one consent, they doe utterly disclaime from their opinions and doctrine, as heere in part shall breifely be made knowne, to the end that our dogg Bagge, even by the Carrs of his owne rowne may be made cry, and runne away, after being shaken in the myre before his owne doore 1.

Reply p. 107.

*Vocis horrenda fragor per ora missus terna.* Will no tone affect the Iesuite, but that of open-mouthed *Cerberus*? Will no march please him that is not under *Rabshekah's* colours? Doth he thinke the day is wonne, if hee can revile the host of the living GOD? Beleive it, this

this was *Goliaths* heretic, though it were never condemned by *Papists*, who most constantly practise in this kinde. But pardon me (*M. Malone*) that I barke not for company, but passe by your furies with contempt and silence.

Yet it may be observed how the Printer amending the coppie and for *Bragg* impressing *Bagg* is so distastd by the Iesuite that though hee let passe many of his owne or the Printers errors, yet this is put amongst his *Errata*, as indignely taking it, that the *Dogg-letter* should forsake his discourse, or the *Dogg-barre* bee left out of his Kalendar.

But leaving this; two things we finde here insisted upon by the Iesuit, first, that the most learned Answerer his owne *Masters and Grandfyr*s (as he styles them) doe confesse that the holy Fathers altogether stand for them. Secondly, that we utterly disclaime from their opinions and doctrine, Both which are so notorious untruthes that no modest man would ever affirme it: For the place in *Carswights* is his only evidence to prove the first, and I suppose he never saw it, for he hath cited him falsly, the booke being, *The defence of the Answer to the Admonition against the Reply of T. C.* where we find that *M. Carswights* favoured not *S. Augustines* rule; but this was so far from being approved by the confession of the Church of *England* and other learned Protestants, that the rule by the Iesuities own confession is avouched by the most reverend Father, Archbishop *Whignisi* to have beene of credit with the Writers of his time: namely with *M. Zuinglius*, *M. Calvin*, and *M. Gualter*: yea, (as the Iesuite tells us) he was perswaded, that no learned man dissented from them. And that the Rule was true & good, and so farre from establishing any peice of Popery, that it quite overthroweth the same, it was then published by that most reverend Father, and so received of all other for any thing the Iesuite hath said.

*Reply pag. 4.  
lit. in margin.*

*In that defence  
of the  
Answer pag.*

Now the rest of his particular witnesses tend nothing at



all to his advantage; for either they point out only particular *Fathers*, which will not conclude with the Iesuite, that the *holy FATHERS* doe *ALTOGETHER* stand for them: or els particular points, as *Freewill*, *Merite*, *Invocation of Saints*, *Limbus Patrum*, concerning which the *Papists* are no more beholding to them then we our selves. For in the points of *Merite* and *Freewill*, *Maldonate* telleth us, that the Prodigall by loosing his substance is interpreted to loose his *freewill* by Many Fathers<sup>u</sup>. And *Augustine* gave lesse to the will, then the Schoolemen did, in the judgment of *Erasmus* x.

\* Maldonat.  
Ies. com. in  
Luc. 15. ver. 13.  
Solent pleriq;  
substantiam,  
quam prodigus  
dicitur perd. dis-  
se Luc. 15. Li-  
berum arbitri-  
um. interpre-  
tati. Sic August.  
Bed. 1. Euthym.  
& Bernard.

\* Erasmus epist.  
dedicat. ante  
libros Hilarij.  
Divus Augusti-  
nus, adversus  
Pelagianum di-  
micans minus  
tribuit libero  
hominis arbi-  
trio, quam  
nunc tribuen-  
dum putant, qui  
nunc in scholis  
regnant. scho-

lasticis, possem huius generis exempla multa commemorare. Perer. Ies. comm. in  
Rom. 8. disp. 24. num. 106. & disp. 24. num. 111. Græci Patres nec pauci Latinorum.  
Doctores arbitrati sunt Prædestinationis causam fuisse prævisâ hominum opera, aut  
fidem, non meram Dei gratiam. Sed hoc scripturnæ adversatur.

have

have manifested that the Fathers have forsaken their corruptions, though they seeme to follow after with a corrupt pursuit by clipping and cankering, forging and fretting, when they could not perswade them otherwise to plead their cause <sup>z</sup>.

And if to argue after the Iesuites manner wilbe received by himself, we can tell him that *Ludovicus Vives* being well acquainted how the Fathers were accounted of in the Roman Church, spared not to say, that those which served not to their purpose, were of no better esteeme then a company of lewd women in a weavers shop or the baths <sup>y</sup>. And let the Iesuit resolve, whether we may conclude, that they have utterly disclaimed from the doctrine of the Fathers, because *Sixtus Senensis* hath mentioned eleven of those Auncients that held presence of Merites, & were therefore censured by him for condemned Pelagians <sup>a</sup>. Moreover *Baronius* hath slandered all the Historiographers of the fourth age with words as uncomely, as any the Iesuite hath produced from any of ours, charging some with obscuritie, others with defect of order, diligence, pietie, truth, and some with writing lyes for private affection <sup>b</sup>. And in the point of the immaculate conception, although the affirmative point brought more Doctors then will make a consent in the Iesuites judgment, yet the negative cast them off, & tell us, that they are not eyed to so poore a number of the Fathers <sup>c</sup>, neither hath the Church the Fathers, but the wisdom of GOD & his Spirit for a rule and governour, which cannot be deceived <sup>d</sup>.

<sup>z</sup> See before Sect. 6  
<sup>y</sup> Lud. Vives  
com. in Aug.  
de civit. Dei  
l. 2. c. 26. Itaq;  
illa denum  
eis videntur e-  
dicta & coeilia  
quæ in rem su-  
am faciunt, re-  
liqua non pluri  
astimanda quàm  
conventum  
mulierularum  
in tetrina vel  
thermis.

<sup>a</sup> Sixtus Senes.  
Biblioth. sanct.  
l. 6. Annot. 251.  
Hæc igitur sunt  
Patrum dicta,  
(scil. Chrysostomus  
Origen. Am-  
bros. Hieronim.  
Augustin. The-  
odoret. Sedul.

Theophylact.  
Oscumen. Theo-  
dul. &c.) ex  
quibus colligi  
videtur. Præ-  
scientiam præ-  
torum esse  
causam divinæ

prædestinationis, quæ quidem sententia in Pelagio damnata est. <sup>b</sup> Baron. Ann. 395. n. 43. Licet tot historicis hæc res abundante videatur: tamen adhuc inops harum facultatum remansit & in nonnullis obscura, quod ex his alij res multas brevitate nimia contraxerint, alij inactas penitus reliquerint: desideretur autem in alijs ordo, in alijs verò temporum exactor indagation, periclitenturq; alij veritate, ac pariter pietate, affectuq; privato dum pro arbitrio mendacia veris attexuerint. <sup>c</sup> Wadding Legat. de concept. Virg. Mariæ sect. 2. orat. 9 §. 6. Totidem (scil. 13.) & plures Doctores non ita potestatem Ecclesiæ coarctent, & ligent, ut si consultum, & rectum duxerit non possit contra eos cum alijs desinere. <sup>d</sup> Ibid. Nec enim parvum Doctorum aggerem, sed Dei sapientiam & spiritum pro regula, et rectore veritatis habet sancta hæc nostra, quæ falli non potest, Mater Ecclesia.

Further *Alphonſus de Caſtro* will beleive *Anacleus* ( a Merchant ) better then either *Auguſtine* or *Hierome* : Yet although they thus cenſure, ſometimes juſtly , oft-times unjuſtly thoſe Auncients , I will not conclude againſt them, that they utterly diſcard their opinions and doctrines.

Now as their owne affirme, that although the writings of the Doctōrs are to be received with reverence , yet they binde us not to beleive them in all their opinions, but that we may juſtly contradict them when they ſpeake againſt Scripture or truths , ſo the Fathers themſelves profeſſe the ſame, as I have at large ſhewed in many places before <sup>a</sup>. And *S. Auguſtine* as he could not pleaſe himſelfe without the Scriptures , ſo he feared to offend others, and therefore preſuppoſing , as the moſt learned Answerer hath affirmed, that without Scripture no certainty, no ſatisfaction can be had, he thus declareth himſelfe. *That which I ſay brethren , if I cannot avouch it as certaine, you muſt not be offended; I am but a man, and what I am aſſured by the Scriptures, that I dare affirme, and of my ſelfe nothing. Hee neither I have yet experience of, neither you ; and perchance there ſhalbe another way, and by hee it ſhall not be. For theſe things are altogether uncertaine* <sup>b</sup>. So that we ſee the moſt learned Answerer his leſſon. [ *Alledge what authority you liſt without Scripture, and it ſhall not ſuffice* ] is both Orthodoxe and ancient alſo.

<sup>a</sup> Auguſt. in  
yſal 85.

Quod dicimus  
fratres, hoc ſi  
non vobis tan-  
quam certum  
expoſuero, ne  
ſuccenſeatis.  
Homo enim  
ſum; & quan-  
tum conceditur  
de Scripturis  
ſanctis tantum  
audeo dicere,  
nihil ex me:  
infernum nec ego  
expertus ſum  
adhuc, nec vos:  
& fortassis alia  
via erit, & non  
per infernum  
erit. Incerta  
ſunt enim hæc.

<sup>b</sup> Reply p. 108.

But letting this paſſe, as ſufficiently urged already, will our Answerer have the Forehead now ( ſaith the Jeſuite ) to charge in any more with Novelty <sup>k</sup>?

Truth needs not a braſen Forehead , but where it is persecuted , and then it hath defence little enough to have not onely her Forehead , but face of braſſe alſo: For how doth the Jeſuite out-face, brow-beate, triumph, and tell every Paſſenger, that hee hath beaten her ( againſt her nature ) into a Corner, when there is nothing but a raging Sea, and watery foame.

But

But the great ones of his owne profession teach him (saith the Iesuite) that the auncient Fathers did maintaine those points we now defend against him: and therefore one of them calleth our Religion, A patched Coverlet of the Fathers errors sowed together. Although then our Religion did consist of errors, as Whitaker doth affirme, yet may our Answerer blust to call them novelties, seeing they be confessedly as olde as the auncient Fathers themselves!

Reply p. 104

All this will not suffice to exempt the Iesuite and his party from Novelty: For it being admitted by him, that their Religion doth consist of errors, notwithstanding that we in courtesie should graunt, that they lay long lurking among those that were auncient, they will yet deserve, & (I doubt not) obtaine of all men the title of Novelty. For as I have before declared, that is now in Religion, which is not most auncient: yet I will wayte upon his repetition a litle, and shew, that if the Iesuite cannot derive his Religion further then from the Fathers, the tradition whereupon it is builded, is then but humane, & so a new thing, even Novelty it selfe. And therefore Tertullian telleth us, That is most true, which is most auncient: that most auncient which was from the beginning; that from the beginning which from the Apostles. How convincing an Argument then hath the Iesuite produced for his purpose? Will he find a truth in Faith that was not from the beginning? If CHRIST was alwayes and before all, Truth is a thing equally auncient, and from all eternitie, saith the same Father. And therefore whatsoever savoureth against the Truth, this (saith he) is heresie, though it be of long continuance. And although errors which are as auncient as some of the Fathers, be not Novelties in the Iesuites judgement, yet they are new, and heresies also to him that hath received his Commission & doctrine from CHRIST; for which cause Tertullian adviseth those that measure Novelties, as the Iesuite doth, *Viderint quibus novum est quod sibi vetus est.* Let them beholde to whome that is

pag. 193. 194

\* Tertull. 4. ad Marc. Id verum quod prius, id prius, quod est ab initio, ab apostolis.

\* Idem de Verbo. land. Virgin. c. 1.

1. Si semper Christus, & prior omnibus æquæ veritas sempiterna. & antiqua res.

2 Ibid. Quodcumq; adversus veritatem sapit, hoc est heresis, etiam vetus consuetudo.

new,



<sup>1</sup> Tertul. loco  
vlt. cit.

<sup>2</sup> Wadding. le-  
gat. de Concep.  
Virg. Mariz.  
Sect. 2. orat 9:  
§. 6. num. 31.  
Plures sunt &  
graviore ij,  
quos supra re-  
tuli, contra  
quos cum alijs  
definitum est  
circa anima-  
rum ante di-  
em Iudicij, be-  
atitudinem.  
Plures & gra-  
viores, contra  
quos docet ec-  
clesia. Angelos  
esse spirituales.  
Plures & gra-  
viores, contra  
quos vel qui-  
bus dubitanti-  
bus de varijs  
libris & Scrip-  
turis Canon-  
icis eorumq; e-  
ditionibus, pla-  
ta sunt statuta  
ab Ecclesia.  
Multi & gra-  
ves sunt, quos  
quidam citant  
et volunt sen-

sisse ipsissimam hanc Virginem actualiter peccasse, contra quos tamen actualem ejus in-  
nocentiam curto credit Ecclesia. Aliq; multa sunt hujusmodi. <sup>1</sup> Mot. pref. et Mot. 145.  
<sup>2</sup> Pag. 27. lin. 1. in Margia <sup>3</sup> Reply p. 109. <sup>4</sup> Pag. 99. <sup>5</sup> Above lin. p. <sup>6</sup> Bellarm. de  
Reliq. sanct. c. 6. nec determinata erat usu totius Ecclesie.

new, which they apprehend as *annient* 9, supposing that pre-  
sent Hereticks many times conclude that for *annient*,  
which CHRIST and his Apostles distaste as *Noveltie*.

Besides, if the Iesuite collect aright, the Church of Rome  
hath in many things defined for *Noveltie* against *antiqui-  
tie*, rejecting sundry points which the *major and sounder  
part* of the *annient Fathers* did teach in the Church.

And if his confidence in this kinde of reasoning be so  
strong, why doth he after labour to manifest us for *Novel-  
lists*, when *Bristo* acknowledgeth, *That some there have  
bene in many ages, in some points, of the Protestants opinions* 1:  
And *Reinerius* hath (as before hath bene shewed,) deri-  
ved our doctrine condemned by you in the *Leonista*, from  
the *Apostolicall* times.

Whereas he saith that the most learned Answerer *may  
much more be assumed to scarme them* prophane and Here-  
ticall, *when he is not able to finde out, as I said before,* (saith  
the Iesuite) *that either by authoritie of Church, Councell, or  
Fathers, they have bene condemned for such* 2: I have answer-  
ed hereunto before 3, and but even now told him out of  
*Tertullian*, that *whatsoever savoureth against the Truth is  
Heresie* 4: but if a point as *Bellarmino* affirmes may be de-  
fined *usu ecclesie* 5, why may not the precedent *Non-use* of  
the Church condemne their intrusion of those points  
which the Church in her best times never practised? And  
if no points of Religion can be prophane and Hereticall, but  
such as are condemned by authority of Church, Councels and  
*Fathers* 6: I desire the Iesuite that he would forbear to  
style us either *Heretickes* or *prophane*, until he can produce  
one Article of those agreed upon in the *Synode held at  
London in the yeare 1562.* (concerning which he and all his

*Complices*

Complices have beene Challenged †, but have given no Answer therunto) that hath beene condemned by *authority of Church, Councels or Fathers*, within the first 500. yeares.

Now the Iesuite vainely conceiting that he hath freed themselves from the *imputation of Novelty*, proceedeth in this manner; *Let us (as heretofore we have often done) restore his tearmes upon himselfe, and make him swallow downe his throat the shamefull reproach of Novelisme.*

Here is a Champion *in campis Gurgustidonij*; Hee tels strange things, monst'ers of his owne labour; yet very few (I thinke) will beleive him. But how will he performe this? Why, *by proving that Martin Luther was the first brancher of the Protestants Religion.*

The Iesuite (I suppose) knowes that the Apostles were first called *Christians* at *Antioch*, though the *Reformed Churches* are mistyled by them after *Luther* began to preach: But let them prove the Doctrine as new, as the name they have given it, otherwise they vainely contend.

Whereas he is further of opinion, that *this same cannot be more strongly proved, then by the open confession of the said Luther himselfe &c.*

To this I Answer, that if *Luther* should speake as the Iesuite beareth us in hand, yet this should sway no more with us, then *Tetzelius* did with *Luther* when he preached for *Indulgences*. But I know not how this Iesuite is turned out of the way, for we finde him snarling at a *Latine Worke* formerly set forth by the most reverend Primate (but never answered by any Iesuite) wherein he hath pointed out a continuall succession of his Church for many ages before *Luther*, but with such unfortunate event, as even his own (if we might beleive the Iesuit) have judged him ridiculous herein. And for what reasons I pray you? Because first of all (saith the Iesuite) *he tooke upon himselfe a taske impossible to be performed, when he went about to search, and to finde out his Church in those times, wherein, by the confession of his*

† In the Lord Primate his Preface to the Reader, before the Answer to the Iesuites Challenge.

1 Reply p. 108.

2 Reply ibid.

3 Reply p. 109.

4 Reply ibid.

his owne learned Fathers and Brethren, it was invisible, and  
 ¶ Reply p. 109, not able to be seene.

This wilbe be tryed in the examination, when the Iesu-  
 ite will entreate one of his Brethren to examine the same  
 and answer it. In the meane time he chargeth us falsly to  
 hold the Church absolutely *invisible*. For if the Church be  
 considered, as containing all, of all ages, that beleevd  
 the truth; this wee say is not totally visible, the grea-  
 test part being in Heaven. If wee take the Church for  
 those which are sincere in their profession and are true  
 members of CHRIST [2.Tim. 2.19.] Then we say, that  
 an humane eye cannot behold any member thereof, but by  
 probability and conjecture. If for the people that profess  
 and the Pastors that teach the faith of CHRIST in severall  
 ages; this wee say was never totally invisible, but was  
 knowne to them that professed the same, though to per-  
 secutors that contemned the faith [2. Cor. 4. 3.] or sought to  
 oppresse it [Rev. 12. 14.] it might many times be hidd. So  
 that all the places brought by the Iesuit may be answered  
 by that which hath bin said: for some speak coparatively in  
 regard of the outward glory of the *Roman Synagogue*, some  
 in regard of precedent times, some in regard of the world  
 that persecuted them. But doth the Iesuite conjecture that  
 the most reverend Primate thought by that booke to de-  
 clare the Church in her succession as outwardly *visible* and  
 glorious as *Rome*? This was not his intent, but to declare  
 that there were many that professed the *truth* of CHRIST  
 in all ages though under persecution in the succession of  
 the *Babylonists* tyrannie. And this the Iesuit might have ob-  
 served if he had read the same, for by the place of *Ambrose*  
 in the Title-page, we may conceive that his intention was  
 to shew, that though the Church be in condition many  
 times like the *Moone*, at full, decreasing, increasing, yet it  
 euer doth remaine a Church and such a one, whose moti-  
 ons may be discerned and described.

Secondly, (saith the Iesuite) he bringeth in for Pillars of  
 his

¶ Ambros Hex-  
 aemer. l. 4. c. 2.  
 Ecclesia vide-  
 tur sicut Luna  
 deficere, sed  
 non deficit,  
 obmutuari po-  
 test, sed non  
 non perire

his successive Church, *Waldo, Wickliffe and Husse*.

Here is sufficient to shew, that the *Iesuite* doth not care what he saith, nor feareth to censure things that he never saw: For it is cleare that the most reverend Primate in that *Historicall explanation* did not descend to the ages of *Wickliffe* or *Husse*, and therefore could not bring them in for Pillars of his successive Church.

<sup>1</sup> Reply p. 110.

The Iesuite further telleth us, that they are *confessed to be damned hereticks*: but bringeth not any testimony for the same. He that speaketh most bitterly is *Osiander* against the *Waldenses* who taxeth their opinions as *absurd &c.* But I hope wee are not tyed to believe him, where it is apparent hee was altogether deceived. That the most learned and holy Bishop *Jewell* did cast off the *Waldenses* as none of ours, may bee imputed to this, that hee beheld them as their persecutors painted them out with spots of *Manicheisme* and other *hereticall* errors. But if the Iesuite will read that discourse which hee cavils at, hee shall see that the *heresies* imputed to them were bred in the malicious minds of *Papists*, who did therefore *feigne* these opinions to be theirs, because they *reproached* their *dissolute lives* and no otherwise.

<sup>2</sup> Reply p. 110.

*Thirdly* (saith the Iesuite) *both Luther himselfe and all his followers, doe make him the first Author of Protestancy*.

What, *Luther* the first that ever taught the doctrine professed by *Protestants*? Those that are better read in story than our Iesuite confesse otherwise; for *Papinarius* acknowledged the *Waldenses* and *Protestants* to differ little and that this doctrine was *preached and defended throughout Europe*, in *France, Spaine, England, Italy, Germany*, and

<sup>3</sup> Girard. Hist. Franc. lib. 10. Quamvis pravis im-

buti fuerint opinionibus, non hoc tamen tantum Papæ & magnorum Principum odium in eos concitabat, quantum libertas orationis, quæ dictorum Principum atque Ecclesiasticorum vitia & mores dissolutos culpæ, ipsiusque Papæ vitam & actiones reprehendere consueverunt. Hæc præcipua res fuit, quæ universorum eis consensit odium, quæque effectus, ut plures nefariæ affingerentur eis opiniones, à quibus omnino sperant alieni. <sup>4</sup> Reply pag. 110.

arber



Popliner. hist.  
Franc. lib. 1.  
edit. an. 1581.  
fol. 7. b. Hi  
(Albigenses)  
in vicis Principi-  
bus Christi-  
anis omnibus,  
circa annum  
1100. & tem-  
poribus sub-  
sequentibus,  
doctrinam su-  
am, ab eâ  
quam hodie,  
P R O T E-  
S T A N T E S  
amplectuntur  
parum differ-  
entem, non  
per Galliam  
solum totam,  
sed etiam per  
omnes pene  
Europæ oras  
disseminâ-  
runt. Nam Gal-  
li, Hispani, An-  
gli, Scoti, Itali,  
Germani, Bo-  
hemii, Saxones,  
Poloni, Lithu-  
ani & gentes  
aliæ, eam ad  
hunc diem per-  
tinaciter de-  
fenderunt.  
See before  
pag. 15. lit. f.  
in marg.  
Reply p. 113.

other Nations also<sup>1</sup>. But I need not to stand in defence of that *booke* which doth defend it selfe, and ever will against either the Iesuite or his fellow-labourers; neither hath he urged any thing worthy observation against the same; For there is no question but *Luther* did powerfully preach against *Papists corruption*, and by his ministry (together with others whom G O D raised up with him) did publish the *Gospel*, the light whereof for a long time they did disgrace and revile. It is not enough to make *Luther* the Author of our Religion, because after your Apostasie hee was one that at first did publickely and zealously preach the same. When the *Arians* persecuted the Catholicke Faith, eclipsed, obscured it, & made it reputed *Heresie*, in-  
somuch that the *whole world* was an *Arian*, and *Catholicke* also in her owne judgment; was the *Catholicke faith* afterwards published with zeale and victory, the birth of *Christian Religion*, the beginning of our Creed? Nothing more triviall.

That which the Iesuite speakes afterwards of *Luthers remorse of Conscience* is ridiculous and might have beene spared: for who can doubt, but that in his zealous performing of his duty in publishing the Truth of the *Gospel* of *CHRIST*, the *Devell* did as violently assault him within, as the Pope without, & thereby he was afflicted, with as many superstitious feares within, as outward terrors? & for the same reasons, (I suppose) in regard the preservations of their kingdomes did depend upon it.

Now at last that he may conclude, he casts up his Audit; *Seeing that our Answerer cannot tell us that which we demaunded, to wit, when or by whom our Catholicke Religion was first brought in*.

Although there is no Injunction for it, (as hath beene shewed) that he should answer your Demaund; yet hee hath in all your particulars discovered your innovations; which how it hath beene avoyded wilbee examined in their due place.

Yet

Yet the Iesuite telleth us, that he will doe the Answerer the favour to tell him briefly Where, When, and by Whom his Protestant Religion was first begun.

Reply p. 113.

But I aske the Iesuite whether in his Conscience he is not checked for urging Calvin &c, with a corrupt minde, when from their words he would have it concluded that the Catholicke Faith did first begin at Wittenberge? I hope the Iesuite can consider, that the repairing of the Temple, was not the laying the foundation of it: neither David, Hezekiah, or Josiah their regulating of things amiss, a bringing in of a new law. Teaching for doctrine, the Traditions of men, this makes a beginning: but let the auncient of dayes be preached in the last times, this is no Novelty, no new thing.

But saith the Iesuite, *Loe here then the place where, Wittenberge: the year 1517: the day of the moneth, the xxxi. of October: the day of the weeke, Saturday: yea the very houre of the day, twelve of the clocke, when first Protestancie was broached by Luther?*

Nothing more fond: Luther resisted Popish abuses such a day, therefore the Faith preached by Luther did then first begin. What? did he make a new Gospel, as some of you have attempted, or frame a new Creed, as you have lately done? I desire the Iesuites evidence, or his modesty; his evidence to convict Luther, or his modesty to condemne himselfe. For if the opposing of Indulgences be the beginning of our Faith, as the Iesuite doth insinuate, Bellarmine will shew that he hath sayled both in person, time, and place. And although he give Luther the name, yet Bzovius will not have Luther, but Staupitius to have first begun the worke. And notwithstanding the

Reply p. 114.

See before

pag. 330. 331.

See before

339.

Bellarmin. de

Indulgen. l. 1.

c. 1. Primi qui

indulgentias

contempserunt

& oppugnave-

run, fuerunt

Waldenses.

Sequitur est

Valdensis, Io-

annes Wide-

mus. ... Wicle-

sum sequuti sunt Hussitæ. ... Hos MAIORES & PARENTES habuit Martinus Lutherus. Bzovius Annal. Eccles. in ann. 1517. num. 6. Staupitius quoque, quamvis PRIMVS lapidem, validiori postea brachio vibrandum, contra Ecclesiam coniecisset, se-  
ctam tamen, cuius si non auctor, certe promotor fuerat, nomen dare non potuit, sed  
surpici diem hanc Luthero reliquit.

Iesuite

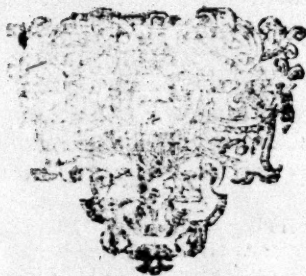
Ibid. num. 12  
 Superiore por-  
 to anno 1516  
 Idem Lutherus  
 disputavit con-  
 tra Scholasti-  
 cos Theologos,  
 de libero arbi-  
 trio, meritis  
 bonorum ope-  
 rum, & tradi-  
 tionibus Ecce-  
 lasticis; easq;  
 propositiones  
 Tomo 1. ope-  
 rum suorum  
 inseruit, ut uni-  
 cuiq; appareat  
 illas jam cor-  
 ruptum animo  
 habere.

Iesuite tellethus so confidently that *Protestancie* was first  
 broached by *Luther* the yeare 1517, yet the same Author at-  
 firmeth that he *disputed* against them in the points of *free-  
 will, merits, and traditions* the yeare before \*. So punctuall  
 the Iesuite is that in the judgment of his owne he hath in  
 every circumstance troad awry.

His repetition of *Augustines* rule [That *Customs* which  
*men looking up into former times, doe not finde to have beene  
 brought in by any that lived after the Apostles, is rightly be-  
 lieved to have beene delivered by the Apostles themselves.*]

helps neither them nor their cause, for they never have,  
 nor ever wilbe able to manifest either by our *confession*, or  
 otherwise that *Romish customs* have beene *universally* re-  
 ceived, neither can they defend them from *Novelties* in  
 their entrance. wherefore they may well bee cast forth in-  
 to the Dung-hill, as wanting the *Salt* of Apostolicall in-  
 stitution for their seasoning. So that *S. Augustines*  
 Rule condemneth their *Novelties*, and the *GENE-  
 RALL CONTROVERSIE* is cleared, but  
 indeed no otherwise then to the detesti-  
 on of their Egyptian Darkenes.

\* \* \*



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